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THE CHURCHMAN

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From the British Critic.

THE WITNESSING CHURCH;

OR, AN ACCOUNT OF THE NON-JURORS.

These points were canvassed in the clearest and most masterly way by the non-jurors; the principles of the Catholic Church were to be traced through the various forms of precedent which these reigns exhibited. And the non-jurors, both in the latter years of King James the Second, and in the reign of William the Third, spent all their zeal and learning in tracing those of the Church of England, which expressly recognizes this very catholic standard of the three first centuries, through analogous difficulties in our own country. This is mentioned here to show how interesting a place our Church occupies in the annals of the Church Catholic, and will serve to convince us, that the characters and conduct of the non-jurors are not to be flippantly treated, as they often are, as fanatical and injudicious, and inexpedient, but that they are only so far understood, as the nature of the Church of England is understood, and *that* again only so far truly known as it is examined, not in any political light, but upon its own plain professed grounds—those of the apostolic and primitive ages—on scripture and antiquity.

The non-jurors seem best to have understood the Church of England, because they thus weighed it in its own balance, and imbibed, from a sincere use of its primitive ordinances, a primitive and catholic spirit.

Such were their principles, which are not, as some have insinuated, Popish, because they are derived from sources some centuries higher up than Popery; and are not, as others again have said, narrow and uncharitable, excepting so far as the Church of England, or Christianity itself, might be called so.

Their history extends over a period of about ninety years. It may be properly said to commence from the day on which Archbishop Sancroft and his seven brethren and the clergy were suspended—the 1st of August, 1689—and to terminate with the death of Bishop Gordon, the last bishop of the non-juring succession, in 1779.

This period seems naturally to divide itself into two portions, the first extending from the suspension and deprival till the death of Bishop Lloyd of Norwich, in April, 1709, who was the last of the deprived Fathers who retained his authority; the other commencing with his death, and closing with the death of Bishop Gordon, in 1779, who was the last bishop of the Episcopal succession derived from the deprived Fathers.

This division suggests itself, not from any supposed difference between the Episcopal rights and powers of the deprived Fathers and their successors, but from the divided opinion of some of the most distinguished of the non-jurors themselves, as to the propriety of continuing the succession, and from the fact that, on the death of Bishop Lloyd, some of them joined the Established Church.

On every intelligible principle, if they put the case on its right grounds, the schism was not to be laid at the door of the non-jurors. They were deprived of what the civil power had protected; they were stripped by act of parliament of what act of parliament had secured to them; and their little communion of about four hundred clergy, under eight suffragans, with the metropolitan, Archbishop Sancroft, at their head, remained the Church of England unestablished.

The act for their suspension took effect on the 1st of August, 1689, and their deprival six months afterwards, on the 1st of February, 1690. That there was much difficulty altogether felt by the posture of affairs is evident from the constant debates which took place, and from the fact that the Archbishop remained at Lambeth till June, 1691. That he had been an active and vigilant metropolitan, greatly and sincerely beloved by those under his jurisdiction, is evident from the tone of reverence and affection which runs through the letters of those who corresponded with him, the confidence with which, not only the bishops and clergy of the time, but various noblemen and distinguished persons, seem to have applied to him in cases of difficulty as their prime casuist. Perhaps, had the Church system been understood and felt as it should have been, that metropolitans, though not superiors in jurisdiction, are thus centres of Church unity,—and the primitive rule been adhered to, that nothing should be done without the metropolitan,—and had the subordinate clergy felt, as they should have done, the ties of canonical obedience to their bishops, as those bishops again were bound to the primate, the Church would have acted as one body, the flocks would have at once seen their way between the religious and political view of the question, and the "*plebs episcopo adunita,*" the bishops and curates, and all congregations committed to their charge, would have been placed on a level with the Episcopal Church of Scotland—a position less difficult and anomalous than the schism which we are considering. That Scottish Church had, almost in a moment, become unestablished at the Revolution, as it had remained, from that time to this, essentially pure and primitive in its doctrines and ministrations. Had the then Church of England, its clergy and laity, been united under the primate, it might have remained true to its principles; nor, on the whole, perhaps, would the political difficulties of the time have been increased. We may believe that they would and must have diminished in proportion as the religion of the country continued pure. At this distance of time, when we look upon those periods in a strictly religious light, we cannot but see the stumbling-blocks cast in the way of the people by the easy and unscrupulous conduct of some leading characters, the mere political party-spirit of others, the wavering and hesitation of others. To say that the dread of Popery was enough to justify any measures, and to frighten Christians into any expedient, will not meet the case. The whole circumstances were really favorable to a full realization, such as has been mentioned, of the Church system. Sancroft, and most of the non-jurors, had risen up as witnesses against Popery in the reign of James, Nothing can exceed the watchfulnes with which, in that reign, he cautioned the several diocesan bishops to be circumspect in their ordinations; it is evident from their letters how well his cautions were responded to. We find from the memoirs of the time, Ken preaching with the most earnest zeal against the Trent religion at Whitehall. Frampton, Bishop of Gloucester, had, as appears by one of his letters, incurred the displeasure of King James for doing so; and finally, Archbishop Sancroft, Bishops Ken, Frampton, Lake, and White, all of them now non-jurors, had been five out of the seven who had protested against the innovations of Popery in the reign of King James, whose act immediately led the way to the revolution. There could be no fear of Popery in adhering to guides such as these; and thus, both principle and affection seemed to conspire to bind the Church of England, clergy and laity, to its metropolitan.

It is most interesting to us to see what opinion Archbishop Sancroft himself held on the origin and jurisdiction of metropolitans. Years and years before he could have entertained any notion that the matter would ever be thus brought home to himself—in the year 1660—we find him preaching the consecration-sermon of seven bishops, consecrated by Archbishop Sheldon, at Lambeth, immediately after the restoration; and he there traces the office, as Hammond and Primate Usher had done, to the Scripture itself—an opinion carefully sifted and adopted afterwards by Bishop Beveridge, and recognized by Bishop Bull. When called to the office, his exercise of it was that of one who felt all he could have said upon it. He is said from the very first to have remained in quietness and privacy at Lambeth, seeking in every possible way to prevent a schism. If he could have done so by any possible concession, he undoubtedly would have done so; but to have made personal concession would have been to have given up his religion—to have given up the Church. Towards the end of the year 1689, between the suspension and deprival, we find frequent visiters at Lambeth, who would use every argument to shake his resolution—the Bishops of London and St. Asaph pressing him to know what he and the rest could do to prevent being deprived, as the first of February drew near. The Bishop of St. Asaph, Bishop Lloyd, appears to have been a constant means of communication with him. He had been, like all others, it seems, who knew him best, sincerely attached to the archbishop. His letters—more of which, almost, than of any other during the space of the time are preserved in the Bodleian Library—are full of enthusiastic admiration of the archbishop's character; they hail him throughout all the latter years of King James, as raised up in mercy by the Almighty as the blessing of his times. This Bishop Lloyd had been also one of the the famous seven bishops; and thus connected as he was with them, we may wonder to find him not with them still. He had complied with the oaths, however, apparently with something like a doubting conscience; and like one not quite satisfied with himself, would readily undertake the task of communicating with those who might be induced to comply. Dr. Sherlock had at first declared himself a non-juror, and afterwards complied. There are two letters, without direction and without signature, in the handwriting of Dodwell, enclosed, in 1690, to the archbishop for approval, which seem evidently to have been addressed to these two. They are much in the same clear and forcible style as his published letter to Dr. Tillotson, and prove the earnestness and strength of the arguments of the non-jurors, and the obvious scandal that would be caused to the whole nation by the latitudinarian views of clergy so distinguished as they were. The minds of the deprived bishops were little awake to casuistry, and there appeared, as we have seen, to be no middle course; the time which intervened did not alter their judgment, and the deprival passed as the suspension had passed, and they only awaited the writ of ejectment. The non-juring Fathers at Lambeth were looked upon with suspicion. The chapel at Ely House, in Holborn, the residence of the Bishop of Ely, seem to have been frequented by a small but increasing congregation of persons who sympathized. We find Henry Lord Clarendon and Leslie attending and communicating there, till the jealousy of the government compelled the bishop to close it; and we find the Bishop of St. Asaph again the bearer of the message. No doubt all who held these principles were more or less in danger from open or secret enemies. But the archbishop and his brethren solemnly protested their innocence of any secret communication with France, as had been falsely imputed to them, or any political cabal; it was their "daily practice," they said, "to study to be quiet, and bear their crosses."

In April, 1691, the deprived bishops were displaced, and the others nominated in their room. They were five in number, (four having died between the suspension and final ejectment) —the Archbishop,—Ken, Bishop of Bath and Wells,—Lloyd of Norwich,—Frampton of Gloucester,—and Turner of Ely. The extreme reluctance of some, and the positive refusal of others, to accept the so called vacant sees, is sufficient evidence in what light the deprival was generally looked upon. It is well known with what extreme reluctance Dr. Tillotson accepted the archbishopric. The powerful and unanswerable letter of Dodwell to him, dated the 12th of May, could not diminish that reluctance. He was consecrated, however, on the 31st. The bishopric of Bath and Wells was offered to Beveridge, who went to Lambeth to ask the good archbishop's advice. The archbishop told him, that though he should give it, yet he believed that he would not take it. On his promise that he would; "Why, then," says the archbishop, "when they come to ask, say Nolo, and say it from your heart; there's nothing easier than to resolve yourself what's to be done in the case." He was allowed three weeks' deliberation, and eventually he conscientiously refused it. Bishop Kidder accepted it. The Bishopric of Norwich was in the same manner refused by Dr. Prideaux, who was Dean. Another see was refused on the same ground by Dr. South. Patrick was translated from Chichester to Ely; Bishop Frampton was succeeded by Dr. Fowler; Bishop Lloyd by Dr. Moore.

The conduct of the deprived bishops bore the test to which they had all practically from the very first referred it—the test of Christian death-bed The dying words of most of them are recorded. Those of the archbishop, who died at his native village of Fresingfield, 1693, are well known. Those of Bishop Thomas of Worcester, and Lake of Chichester, who died, the one on the 25th of June, before the suspension, the other on the 27th of August, immediately after it, are also preserved. And they were consoled, even with the full prospect of death and judgment before them, at the reflection on what they had done.

The spirit of the little communion, throughout the first period, was one of patient endurance and heartfelt devotion; nor is there any reason to suppose that the imputations of active disaffection to the government, so plentifully circulated against them, were in any way just. Bishop Turner, indeed, who seems to have been constantly with Lord Clarendon, being accused of joining with him and others in forming some plans for the restoration of King James, thought it prudent to abscond when Clarendon was sent to the Tower. But the communion seem to have been guided entirely in their spirit and temper by the principles they professed.

From the first, the deep practical piety of Kettlewell supplied them in beautiful order, during the four or five years he survived, with the Christian arguments and devotional exercises most suited from time to time to their case. In 1691 he published his first work after his deprival,—his "Treatise on Christian Prudence, or Religious Wisdom, in Trying Times"—a work which left no room for that loose casuistry which formed the sin and bane of the times. This was followed by his well-known work, recognized by a vast body as the doctrine of the Church of England, and therefore that of themselves, as the sons of that Church—"Christianity the Doctrine of the Cross, or Passive Obedience, under any pretended invasion of Legal Rights and Liberties." In 1692 he lost sight of the mere external and political part of the question, and proceeded to realize more fully to himself and others the blessing of Christian fellowship. He lamented that because kingdoms, as England and Scotland, were divided about their allegiance, this should deprive so many of the innocence, and still more of the comforts of life. In all civil tumults and distractions, the best and surest refuge was to be found in the house of God, and in the communion of His saints, But many were at a loss now how and where to serve God. His design then in writing his Christian Communion was not to dispute the titles of crowns, and examine the claims of any pretenders to them; but to show, when these things are honestly and fairly settled, what should be the conscientious view of one's duty as to the ministrations of the Church. The Christian Communion was written in 1692, and published in 1693. It explains how communion is to be kept on in the unity of Christ's Church among the professors of Truth and Holiness, the obligations of faithful pastors to administer orthodox and holy offices, and of faithful people to communicate in the same,—fitted for persecuted, or divided, or corrupt states of churches, when they are either borne down by secular persecutions, or broken with schisms, or defiled with sinful offices and ministrations."

[*To be continued.*]

From the Episcopal Recorder.

JUSTIFICATION—PROGRESSIVE.

Mr. Editor—Your correspondent "P." it seems, doubted whether he understood my piece in the Protestant Episcopalian, though it "appeared clearly to state" the doctrine in question: who is to claim this compliment, he or I? His object, he says, was to elicit from *me* something plainer on the subject: why? and he thought this object "would be best attained by showing" my sentiments to be contrary to the standards of the church: how civil! And throughout both his pieces he claims to declare authoritatively what is the doctrine of the church, not allowing that this is debatable matter, but assuming always that I am wrong, because I do not accord with his *ex cathedra* declarations: how modest! He intimates that I wished to represent the Homily on Salvation as not treating authoritatively of justification, whereas I only said that it did not treat of the particular question, whether complete justification is instantaneous or progressive: how candid!

About as candid is he in alleging that I "must know too well the sentiments of the framers of our Articles and of contemporaneous writers in the church, not to believe" that they would have guarded against the doctrine mentioned, could they have foreseen that it would have been held. Very few productions of the first framers of our articles are left, and these are not easily accessible, except the Homilies. I have before me a strongly Calvinistic publication, some five and twenty years old, entitled "The Fathers, the Reformers, &c. of the Church of England, in harmony with Calvin, and against the Bishop of Lincoln." It quotes king Edward's Catechism, for the authority of Cranmer and Ridley; and, though justification by Christ is asserted, there is not a hint of its being instantaneous.* It quotes Latimer's Sermons, which use only general language similar to that in the Homilies: "Our Saviour maketh our sins nothing. When we believe in him, it is like as if we had no sins"—"we, believing in him, are fulfillers of the law," &c.; but such expressions, as little here as in the Homilies, reach the particular point before us. It quotes Bishop Jewel, but not on this subject: neither is there any thing to the present purpose in his Apology, or in the notes from his Defence, in the N. Y. edit. p. 68, the only place referred to for "justification" in the index. The Calvinistic publication mentioned, quotes also from the notes of the Great Bible, and the Bishop's Bible, but not a word relevant to the matter in question, (p. 136—148 Philada. edit.) I have to say, then, whether "P." thinks me "ingenuous" or not, that I know of no better light to be thrown on the opinions of the framers of our Articles, than the Homilies; and these, as "P." has shown by the emptiness of his quotations, do not reach the particular point before us.

I do not deny that the authors of the Homilies believed in instantaneous justification, but I see no evidence that they did; and they certainly have not set it down for the belief of others. Bishop Burnet says, on the 11th article, "the approbation here given to the Homily, is only an approbation of the doctrine asserted and proved in it; which ought not to be carried to every particular of the proofs or explanations that are in it; and on the 35th article, "In these Homilies the Scripture are often applied as they were then understoood; not so critically as they have been explained since that time." Hence, and because they are not only declared to "contain a godly and wholesome doctrine," his rule is certainly the just one, viz: that we are not bound to the incidental matter they furnish, but only "must be persuaded of the main of the doctrine that is taught in them." Let us see then how Bishop Burnet applies his rule to the doctrine of justification: he asserts the whole doctrine of the article, and the substance of that of the homily, yet adds—"In strictness of speech, we are not justified till the final sentence is pronounced; till upon our death we are solemnly acquitted of our sins, and admitted into the presence of God" —yet he allows that "a man in that state which must end in the full enjoyment of God, is said now to be *justified*, and to be at peace with God; because he not only has the promises of that state now belonging to him, when he does perform the conditions required in them; but is receiving daily marks of God's favor," &c.—Surely this is so far the very doctrine of my piece; and that the present justification here defined is progressive, though not explicitly asserted by Bishop B., seems a natural inference; the person "has the promises," they are appropriated to him, "when he performs the conditions;" then, and not before, he is "justified" in this life; of course, as the conditions are more completely fulfilled, he is more completely justified. I see no way to avoid this construction of Bishop Burnet's doctrine.

And the same construction will apply to all who maintain that final justification does not take place till the day of judgment, or, what is practically equivalent, till death. In this class are Archbishop Tillotson, Stackhouse, and the authorities he cites, &c. Macknight, also, who allows no justification proper in the present life, but only "assurances or promises" that it shall be granted in the last day, must be construed to the like effect.

Waterland, though he makes justification a very definite act, taking place usually in baptism, argues that renovation or sanctification by the Spirit "is necessarily presupposed, in some measure or degree, with respect to adults, in their justification;" and he adds that regeneration "comes but once, but justification is a thing continued during the whole spiritual life; one is giving and receiving life, the other is giving and receiving *growth* and *increase*;" sanctification he regards as an "essential qualification" for justification, which he terms a "privilege;" and it seems but natural to infer, though he does not do so explicitly, that, as the qualification improves, the privilege may become greater, (p. 45 and 46.) So likewise Bishop Hone: he says, "Justification, whensoever granted, must be perfect, because forgiveness cannot be partial; sanctification may be imperfect, and always so till death, because till then 'in many things we offend all,' and still stand in need of *fresh justification* and forgiveness; else why pray we for it to our last breath, in the words which Christ himself hath taught us, saying, "Forgive us our trespasses!"" (Sermon on the Unspeakable Gift, Eph. iv. 7.) We have good authority, therefore, for saying that justification may even be "perfect," and yet "fresh justification" may be requisite, which doctrine is at variance with that which makes it complete and final in a moment. Again: Bishop Pearson, (Creed, Art. 10,) though he names not justification expressly, makes baptism the forgiveness of past sins, but repentance, as connected with absolution in the church, the medium of the forgiveness of sins after baptism; and this surely is a progressive forgiveness.†

Bishop Bull, in Hobart's Bible on Rom. ii., and Dr. Hammond on Rom. iii. explicitly declare the fulfilment of conditions to be necessary to justification through Christ; which seems to make the latter proportional to the former.

But why do I quote authorities, to subject them to the fate of being accused of favoring popery? What could have induced "P." to further such a calumny against Bishop Taylor, the good, the admirable Jeremiah Taylor?—What better authority can he adduce? None, I venture to say. I know there is a school of old English divines, who handle this matter differently; but they are mostly I apprehend of the puritanical stamp; and are as decided for unconditional election as for unconditional justification. My doctrinal opinions lead me to prefer to these the names I have quoted.

Your correspondent "P." would escape the acknowledgment that Abraham was justified several times, by regarding all but the first as mere instances of his "internal righteousness," or "accompanying acts which gave witness to the reality of his faith, and the increase of his sanctification." I understand this as a theory, but I do not read it in Scripture. Abraham was justified by faith when he left his native country. His faith was *again* "counted him for righteousness," when he believed the promise in Gen. xv. And *yet again* was there a "counting to him for righteousness" when he offered up Isaac. Such is the plain and natural interpretation of the Scriptures on this subject. The view which "P." takes of them is forced and unnatural, and would not stand a moment but for the crutches of a theory.

As "P." says that I quote no other scripture for the doctrine of my piece, I will remind him of the various scriptures which make the forgiveness of sins and future rewards to depend on conditions performed by men, though granted through the merits only of Christ. I will ask him to allow that Phineas was a justified man before the exploit mentioned in Num. xxv., and Psalms cvi. 30, 31, which was "counted unto him for righteousness:" my request, is not an unreasonable one; if I am right, Phineas was justified twice, at the least. So likewise was Noah, without a peradventure: according to the Scriptural record, "Noah was a just man, and perfect, and walked with God," before the birth of his three sons, before he was commanded to build the ark, long before he had built it: (Gen. vi.) of course, he was all this time an "heir of the righteousness which is by faith;" yet St. Paul assures us that "by"—either the "faith" in God's "warning" which led him to build the ark—or the religious "fear accompanying it"—or the "ark" itself—or the "saving" it afforded him (see the Greek, Heb. xi. 7)—"by" one or all of these, not to add the "preparing" of the ark, he "*became* heir of the righteousness which is by faith;" we have therefore two grants of justification, at least, in the case of Noah. And I may repeat the assertion, that we have ample scriptural authority for progressive justification.

I now take leave of this controversy. My reasons are these:

1. There is no probability of my convincing those who differ from me; they are apt to be very tenacious of this part of their theology; I know some such who hold it most inflexibly, yet no other doctrine in affinity with it.

2. I have no intolerance on the subject, though I deem the doctrine of an instantaneous, complete, and final justification, ordinarily occurring, very objectionable; yet, if others think otherwise, I leave them to their opinion, merely reserving the right of expressing my own.

3. It is unpleasant to me to have to deal with an opponent who tells me my doctrine is popish, and my authorities no better, who gives his *ipse dixit* for the doctrines of the church, and who perverts my arguments, hints that I am disingenuous, and even hesitates to allow me credit when I assert the grand doctrine of the exclusive merits of Christ.

4. I have written enough to show that my doctrine is supported by most respectable divines, and has the full sanction of Scripture.

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* So in a fuller quotation of this Catechism in Waterland, p. 71, Weller Tract.

† The translator of Calvin's Institutes heads chap. xiv. b. iii. "The Commencement and continual Progress of Justification."

Selected for the Churchman.

EXTRACTS.

He who has lived well cannot die ill; but it will go hard with him who has lived ill to die well.—*Augustine.*

He who shows to another the error of his ways, is as a light shining in the darkness; for it looses none of its own brightness, while at the same time it dispels the surrounding obscurity. —*Ennias.*

The life of a pious clergyman is visible rhetoric; and so convincing, that the most godless men, though they will not deny themselves the enjoyments of their present lusts, do yet secretly wish themselves like those of the strictest lives. —*Hooker.*

The strength of Christians is the honor of the Church. Religion is the foundation and cement of human society.—*Whitgift.*

Dear to us are our parents, dear our children, friends, and relations, but by far the dearest of all, to the Christian, is Jesus Christ. Our affection to the former compels us to do many things, but who doubts that it would be to his profit even to die for the sake of the latter.—*Watson.*

A man without any religion may act laudably by *chance*; his virtue may break out sometimes in sudden temporary gleams; but whoever wishes to be habitually and uniformly good, must have the vital principle of piety uniformly working at his heart, and by a constant regular warmth producing constant and regular fruits of righteousness.—*Proteus.*

No other expedient can be thought of so useful to keep up the warmth of a lively love towards God, as the continual exercise of devotion, as well private as public. By this, the intercourse between God and our hearts will be kept always open, and his mercies, of all kinds, feelingly recollected; for thanksgiving makes a neccessary part of prayer. But no other kind of devotion strikes so directly, or so powerfully, at the excellent end, as that most exalted act of thanksgiving, the receiving the sacrament of the Lord's supper. In that we commemorate the greatest of the divine mercies with a due sense of which, when the heart is warmed, it is then in a proper disposition to consider and adore the goodness of God in all his other dispensations. —*Skelton.*

It ought not to be the *leading* object of any one to become an *eminent* mathematician, poet, or man of business; but to render himself happy as an individual, and an agreeable, and an useful member of society. A man who looses his sight, improves the sensibility of his touch; but who would consent for such a recompence to part with the pleasures which he receives from the eye.—*Dugald Stewart.*

A greater part of the life of a philosopher must necessarily be devoted, not so much to the acquisition of new knowledge, as to unlearn the errors, to which he had been taught to give an implicit assent before the dawn of reason and reflection. And unless he submit in this manner to bring all his opinions to the test of a severe examination, his ingenuity and his learning instead of enlightening the world, will only enable him to give an additional currency, and an additional authority to established errors.—*Ibid.*

Nothing is a surer sign of a contracted and little mind than to love riches; nothing more noble or more honorable than to despise money, if you have it not; or if you do possess it to lay it out entirely in acts of beneficence and liberality. —*Cicero.*

How much real happiness do we loose by not connecting the idea of the Creator with all his works! The flowers bloom, and the birds warble around; the hue and fragrance of the one, and the melody of the other delight us; but how much superior would the feeling be, if in them we habituated ourselves to see the hand of God; his exceeding beauty and love stamping itself on all, and, as it were, visibly impressed every where. In the thunder we should perceive his majesty and power, in the star-bespread heavens his calmness and ubiquity, and on viewing the face of the azure lake, or becalmed ocean, we should involuntarily exclaim, truly "the spirit of God moveth on the waters!"—*Watson.*

In all trials, great or small, the surest defence is to look steadily at the cross; picture Jesus in his agony, and pray to him for victory at the moment of temptation, and success is certain.

Many are fond of new notions and speculations in religion, and can hear and speak of them with pleasure, who yet hate to come under the power and influence of religion; can be content to have their judgments *informed*, but their lives *reformed*.—*Henry.*

We have reason to account those happy afflictions, which pass between us and our sins, and, by sensible conviction of the variety of the world, that great idol, cool our affections to it, and lower our expectations from it.—*Ibid.*

It is every man's duty to make himself profitable to mankind: if he can, to many; if not, to fewer; if not so neither, to his neighbour; but however to himself. There are two republics; a great one, which is human nature, and a less, which is the place where we were born: some serve both at a time, and only the greater, and some again only the less: the greater may be served in privacy, solitude, contemplation, and perchance that way better than any other; but it was the intent of nature, however, that we should serve both.—*Seneca.*

He that preaches gratitude pleads the cause both of God and man; for without it we can neither be sociable nor religious.—*Ibid.*

There is no vice, but something may be said for it: at first it is tractable and modest, but if we give it entrance we shall hardly get it out again. As it goes on it gathers strength, and quickly becomes ungovernable; we say commonly, that "every man has his weak side," but let me tell you, that he that masters once vice, may master all the rest: he that subdues avarice may conquer ambition. It is not for philosophy to excuse vices. He that grieves for the loss of casual comforts shall never want occasion of sorrow. —*Ibid.*

One of the greatest kindnesses we can do our friends, and sometimes the only kindness that is in the power of our hands, is, by prayer to recommend them to the loving kindness of God. We are likely to have the most comfort in those friends that we pray most for. Whatever comfort we desire to find in any creature, we must have recourse to God for it by prayer, for "our times are in his hand, and all our ways at his disposal." Fruitful Christians are as much the joy, as barren professors are the grief of faithful ministers. It is very refreshing to Christians to compare notes about their spiritual concerns; thus are they sharpened, as "iron sharpens iron."—*Henry.*

While we are in prosperity nothing can be more useful, nor ought to be more attended to, than the sincere and hearty advice of friends. But at the same time we must beware lest we permit ourselves to be flattered; into which error it is very easy, indeed, to fall. We think that we are such, as those around us say, and fancy that all this praise is but our proper due. Thence arise innumerable errors, for when men are puffed up in their own opinions, they are certain to become ridiculous, and to fall into the greatest faults.—*Cicero.*

The good man of society lives on the applause and cordiality of his neighbours. He compares himself with his fellow men; and their testimony to the graces of his amiable, and upright and honorable character, falls like the music of paradise upon his ears. And it were also the earnest of paradise, if these his flatterers and admirers in time, were to be his judges in the day of reckoning. But, alas! they will only be his fellow prisoners at the bar. The eternal Son of God will preside over the solemnities of that day. It is indeed a small matter to be judged of man's judgment. He who judges us is God. From judgment there is no escape, and no hiding place. The testimony of our fellows will as little avail us in the day of judgment, as their help will avail us in the hour of death.—*Chalmers.*

It is not enough to entitle a man to the name of Christian, that he professes to *believe* the Bible to be a genuine communication from God. To be the disciple of any book, he must do something more than satisfy himself that its contents are true—he must read the book—he must obtain a knowledge of the contents. And how many are there in the world, who do not call the *truth* of the Bible message in question, while they suffer it to lie beside them unopened, unread, and unattended to!—*Ibid.*

That man who hath anything in the world so dear to him that he cannot spare it for Christ, if he call for it, is no true Christian. A man may be as fast in the snares of Satan, by worldliness, pride, a secret distaste of diligent godliness, or by an unsound heart, that is not rooted in the faith, nor unreservedly devoted to Christ, as others are by drunkenness, uncleanness and similar disgraceful sins. He that will let a sinner eternally perish for want of speaking to him, doth set less by souls than did the Redeemer of souls; and less by his neighbour than common charity will allow him to do by his greatest enemy.—*Baxter.*

PRAYER.

We believe prayer to be the most important weapon that the Christian can use, and yet how ineffectually is it wielded by a great majority of Christ's disciples! Any thing that will aid them in the discharge of this duty is seasonable. We have recently met with the following Thoughts, which we recommend to the serious attention of every professed follower of the Savior. If he will practise these precepts, we will insure him much spiritual enjoyment.

He that has learnt to pray as he ought, has got the secret of a holy life.

He that would be devout in prayer, must beware of indulging a habit of wandering in prayer. It is a crime that will grow upon us, and will deprive us of the blessings we pray for. The best way to prevent wandering in prayer is, not to let the mind wander too much at other times, but to have God always in our minds in the whole course of our lives.

Never intermit your devotions if you can help it; you will return to your duty like Sampson, when his locks were cut short, and indifferent as other people of the world.

The oftener we renew our intercourse with God, the greater will be our devotion. Frequent prayer, as it is an exercise of holy thoughts, is a most natural remedy against the power of sin.

Make it a law to yourself to meditate before you pray; also to make certain pauses, to see whether your *heart* goes along with your lips. Those whose *hearts desire nothing, pray for nothing.*

It is a rudeness amongst men to ask a favor and not stay for an answer. And do we count it no fault to pray for blessings and never to think of them afterwards—never to wait for them—never to give God thanks for them?

Let us make prayer familiar to us, for without the help of God, we are every hour in danger.

The devil knows that when we have a relish for prayer, and apply ourselves in good earnest, we are in the way of life; he, therefore, strives by all possible ways to divert us.

Let us not run over our prayers with an insensible and distracted mind.

Let your prayers be as *particular as may be*, against the sins of your particular state, and for the graces which you in particular do most stand in need of.—*Zion's Advocate.*

Mouth Writing.—The editor of the Olive Branch has received a letter from the Rev. Robert White, which the Rev. gentleman wrote with his mouth. Mr. White was an officer in the United States army during the last war, and in a battle he had both his arms shot off by a cannon ball. Since then he has learned to write, by holding the pen with his teeth. By perseverance, he has succeeded in what a writing master would call a bold, graceful hand.

Bequests.—When Richard I, was on his dying bed, the Archbishop of Rouen visited him, and had several sharp disputes with him. The Bishop advised the King to put away his three daughters. "Daughters!" replied the King, "Why, you know I have none." "Yes," said the Prelate, "you have three—Pride, Covetousness, and Luxury." "Then," said Richard, "that I may dispose of them where I know they will be cherished, I leave my pride to the Knights Templars, my covetousness to the Cisterians, and my luxury to the Prelates.'

COMMUNICATIONS.

For the Churchman.

ST. NICHOLAS.

Although our Church did not think proper to retain the name of Saint Nicholas in its calendar, nor appoint his anniversary as a day to be observed by its members, yet his history is worthy our attention, not only from the piety and excellency of his whole life, which was pure and holy even from his cradle, [*ab incunabulis*,] but also as being the patron saint of our original city of New Amsterdam, and as one who it is believed still watches over all true descendants of its ancient worthies. St. Nicholas was born at Patera in Lycia, and was remarkable for his piety from his earliest years—so much so, from all accounts, as always to have justified the Roman Church in the manner in which they have incorporated this circumstance in the legend, which is read in their church on his day: for in the breviary, and in "Les vies des Saints," it is said of him that when an infant, in his nurse's arms, he was accustomed to abstain from his usual nourishment two days in each week—"comme s'il eut ete en etat de decerner la pratique de l'Englise, et de les conforme," in the same manner as if he had been able, at that early age, to know and conform to the ordinances of the Church. As he grew up he was distinguished for the perfect purity of his daily life, and especially for his great liberality: left in affluence at the death of his parents, he gave his wealth to the relief of the needy and unfortunate. The fact of his having saved three young women from disgrace, to which their father, on account of his poverty, was about to give them up, by secretly casting in at the window a sum sufficient to dower them all, is strongly attested by all who have written of him. It is to having been in the habit of performing such deeds of kindness particularly to the young, which originated, I presume, the custom still common in parts of the world for the younger members of the family, at the festival of Christmas—

> "To hang up their stockings by the chimney near,
> In the hopes that St. Nicholas soon would be there."

The following lines, quoted by Warton from Barnabie Googe's "Popish Kingdom," in which they occur as a translation from Mogorgius's "Regnum Antichristi," support the opinion:

> St. Nicholas monie used to give to maydens secretlie,
> Who that he still may use his wonted liberalitie,
> The mother all her children, on the eve, do cause to fast;
> And when they every one at night in senseless sleep are cast,
> Both apples, nuts, and payres they bring, and other things beside,
> As caps, and shoes, and petticoats, which secretlie they hide,
> And in the morning found, they say, that these St. Nicholas brought.

And it was most probably on account of his great piety when young, and his affection for children when grown up to manhood, that he has been in all ages of the church considered the peculiar saint of children; and in the "Vies des Saints," it is said that he was "sur tout a jeune gens un modele a suitore." He has always been considered as a saint particularly propitious to distressed females, most probably from the circumstance before related. In Wharton's History of English Poetry, there is an account of a sermon preached by Bishop Fisher on the death of Margeret, Countess of Richmond, in which it is related that, when quite young, she prayed to St. Nicholas, "the patron and helper of all true virgins," for a husband, and that the saint appeared to her, and showed her the Earl of Richmond. St. Nicholas is also considered the patron of scholars: hence, at Eton College he has a double feast. The celebration of the boy Bishop, so common formerly in England at the Christmas and other holiday mummeries, began on St. Nicholas' day. The circumstance quoted by Warton from Boulay's History of the University of Paris, that there was a statue in the College of Navarre, prohibiting all immodest plays on the day of St. Nicholas—"in festis sancti Nicolai nullum ludum inhonestum faciant," (at a time when such plays were constantly performed)—shows that the anniversary of this saint was to be observed with more than usual strictures, as being peculiarly sacred.—When he to whom all these honors have since been paid had arrived at a proper age, he was ordained priest by Nicholas, Archbishop of Myra in Lycia, who is supposed to have been his uncle, and whom he succeeded in the archbishoprick, during the reign of the Emperor Constantine, according to the account in the "Menalogii Graecorum;" though, in the fabulous words of the Breviary, he is related to have been led, by miraculous influence, to turn his steps towards Myra, and on his arrival there to have been immediately chosen to the vacant archbishoprick, by those who had never seen him before. While he occupied this high station in the Church he is said to have performed many miracles: one in particular is related, of his having liberated, by supernatural means, three officers unjustly condemned to death. According to an article in one of the numbers of the Gentleman's Magazine, he is the saint who bore on his arms the effigy of two boys in a tub, which circumstance originated in a miracle which is ascribed to him, of his having restored to life two boys, who had been sent by their father to receive his blessing, and who had been murdered and hid in a tub by the inn-keeper, at whose hotel they had stopped for the night.—"Tandem," to use the words of the Menalogii, "post multa alia miracula decessit in pace"—he died calmly and happily, repeating, "In te, domine, speravi, in tuas manus commendo spiritum meum." His traditional life, and the account of miracles performed by him, with many additions and glosses, are of course all incorporated in the Breviary of the Roman Church, in the service appropriated to his day. According to the Breviary, he was at the council of Nice, where he condemned the Arian heresy; but Adou very properly remarks, that as all the histories of that council make no mention of him, it is most probable that he was not there. Adou, Archbishop of Vienna, in his Matyrlogium, confirms most of the miracles ascribed to him,—in particular the one related of his having delivered the three officers unjustly condemned to death by the order of Constantine. In the beginning of the sixth century we find his worship established throughout the Christian church. The Emperor Justin built a church, under his name, about the middle of this century, at Constantinople. He is the chief saint of the Church in Russia; though I have been unable to find for what particular reason he has always been considered as the patron and helper of the Dutch. Gadshill, in King Henry the Eighth, uses St. Nicholas' clerks as a cant term for highwaymen; from which it might seem, at first, that our good saint had at some time or other been considered the guardian of a less respectable portion of the community; but this most probably has arisen from the resemblance between his name and that of one with whom he had but little of fellowship, and whose title is derived from the Saxon word Nichen, which signifies the Spirit of Evil. Such is the short account of St. Nicholas, given in the works of those who have written lives of the saints, and stripped of the various glosses which have been heaped on it by the ingenuity of the Roman church: it is still worthy of notice as the life of one who occupied a high station in the early Church, and who was eminent for his piety even in those times of Christian purity and devotion. B.

Hartford.

For the Churchman.

POSITIONS DURING SERVICE.

Mr. Editor.—As I have been educated to a consistent and unabashed observance of the postures proper to the several parts of our liturgy, I sometimes find myself very obtrusively situated on account of my straight-forwardness; obtrusive in reference to those with whom I am worshipping; because, while I, for instance am standing, all others around me are sitting: and while I am audibly uniting with the minister, all others around me are silent. And if I happen to discover my singularity, I am very likely to discover at the same time, that others also are not unaware of it; and that they are giving no very dubious indications that they think me quite prominent, as well as a step at least beyond the rubric.

This was my situation very recently at an administering of the sacrament of baptism: (which, by the way, in a faithful and unquestioning submission to law, was administered by the clergyman "*immediately after the second lesson:*") and I then thought I would give to all good Christian people who read your sheet, and who are not ashamed to stand up and to kneel when these positions are proper, and to unite with the minister audibly when it is just and right, an opportunity to act in unity through one at least of the occasional services, the baptismal.

I take the order for "the ministration of baptism," as appointed for those "of riper years:"

When the minister opens the service with the exhortation, "Dearly beloved," the congregation *rise:* and they *stand* till he says "let us pray," when they *kneel.*

These postures are proper for these very plain reasons: in regard to the first two,—common civility requires that when a person speaking to another stands, the person addressed should stand also; and should *continue* so till a different position is assumed by the speaker. Moreover, this is intended to indicate, as well as to produce attention. Of *kneeling* I need not speak; because all churchmen, knowing the abundant scripture warrant for the practice, and *feeling* its suitableness, are as united in it as they are in their prayers.

At the end of the prayer the congregation *rise;* and when the minister begins the words from the gospel, "There was a man of the Pharisees," &c., they *stand*, The same position is continued through the address which immediately follows.

A general rule in short, may be given, namely: *Whenever, in the whole liturgy, any portion from the gospel is read, or any address or exhortation is made, the people stand.*

But to go on: Following the address is the thanksgiving, "Almighty and everlasting God, heavenly Father, we give thee humble thanks," &c. In this the people still *standing, all join with the minister audibly.*

This audible union in the ascription of praise here, is for the same reason as the union in the gloria in excelsis, and that ascription in the communion service, "therefore with angels," &c.; and as in chanting and in singing.

The position of *standing* is continued, and all the amens audibly responded by the congregation, till the Lord's prayer; which the rubric directs to be said "all *kneeling.*" And the people do not rise till after the prayer beginning, "We yield thee humble thanks," &c., and they *stand* through the remainder of the service.

One word more—The people seem usually to act at baptisms, as though they were mere spectators of the ceremony. This is wrong. Most deeply *are* they interested, and most deeply should they feel, and manifest this interest.

When the candidate is presented at the font, it is that another soul may be brought into the midst of the Christian ranks: and how gladly and heartily, should every soldier of the cross, join in the ceremony which is to unite another to their number. It is that one more may be snatched from the ways wherein are the snares, and the dark deeds of sin and its painful wages, to the path of peace wherein they walk, whose end is lightened by celestial glories: and how earnestly should every Christian join for a brother, in the act which can secure so high an end.

The Church *expects* the prayer of her children on these occasions: by her, those prayers *are expected to prevail:* and there it is, that she has *ordered* the sacrament to be admistered before the congregation. Would God that children might no more be baptized in a corner,—be dreprived of the prayers of God's people. It is no light blessing to steal away from the young spirit—the prayers of God's assembled Church.

J. A. S.

P. S. I am very glad to find on looking into my copy of the English book of Common Prayer, since writing the above, that my notes correspond with what are *rubrics* in that book. My views had been matured by authority, not much less than law,—the habitual practice of the congregation where I long worshipped,—the congregation under the pastoral care of one of our bishops.

For the Churchman.

A RESPONSIBLE SOCIETY.

Mr. Editor: The anecdote in the last Churchman, from the Presbyterian, in relation to Irresponsible Societies, calls forcibly to my mind some passages in the history of a late association, styled "*The American Society for ameliorating the condition of the Jews.*" You will recollect that this Society went into operation some fifteen years since, and that its chief object was to colonize Christian Jews in this country, and furnish them the means of support. For the purpose of collecting funds, the Rev. J. C. S. Frey, the converted Jew, travelled over the whole of New England, and a portion of the middle States, and was so far successful, as to raise about thirty thousand dollars, forming auxiliary Societies in nearly every place that he visited, with annual subscriptions to a very large amount. And what, Sir, was the result? To whom were the managers of this Society responsible; and how did they use their responsibilty? As soon as it became known that Mr. Frey was gathering a golden harvest, there was a general scramble for a division of the spoils. One clergyman was employed to edit a monthly paper, in aid of the cause, at an extravagant salary. Another was appointed general agent, &c. &c. Thus matters went on for a few years; two or three Jews, who avowed themselves Christians, received assistance while learning some mechanical trade; and a Mr. Abrahams was aided, while pursuing a course of study for the ministry. The Editor, agent, &c. lived on their fat salaries; and a *few particular friends* attended to the annual election of officers, while the religious public troubled themselves no farther about the business, than to give their money when the agent came along. At length, the Editor wished to make the tour of Europe, and was very willing to avail himself of the funds in the treasury of the Society—but there was an obstacle in the way; a slight one, indeed, it proved, but still an obstacle. As the Jews would not place themselves under the Society here, he thought it best to send missionaries to them abroad; and, in order to select the most promising missionary stations, he thought it expedient that he should go and take a survey of the field. This, however, was so directly opposed to the object of the Society, as set forth in the first article of the Constitution, viz: to colonize the Jews in this country, that a party was formed in opposition, and at the annual election defeated him in the attempt. But he was not thus to be foiled. According to one article in the Constitution, a donation of *five dollars* constiuted any person a member, with the privilege of voting at the annual meetings. The Editor, therefore, and a few of his friends, at the next anniversary, brought to the polls a sufficient number of new voters to turn the tables, alter the constitution, and *vote the tour of Europe*, for the purpose of surveying the Jewish population.—At whose expense this was done, may be surmised, when the writer states, that money was furnished several of his acquaintances, who joined the Society at that time, and he, himself, was assured, if he would go and support such and such measures, his subscription should be paid. The result is known to all. The agent visited Europe, travelled extensively on the continent, expended some six or eight thousand dollars, accomplished nothing, and came back again. As the Society had now proved an utter failure, we should have supposed the managers would have returned the sixteen or eighteen thousand dollars still remaining in the treasury, to those who contributed it; or, if this was impossible, have devoted it to some benevolent and worthy object. Not so did they understand their responsibility.

An extensive farm of some six hundred acres was purchased at New Paltz, on the Hudson, opposite Hyde Park. This was furnished with stock, farming implements, &c., and the European travelling agent and editor appointed to take charge of it, as an asylum for the poor persecuted Jews, After some time, *two* poverty-stricken Israelites were persuaded to take up their abode in this new Canaan; but, for some reason, they staid but a short time, and no others were ever prevailed on to go there: then it was called the *Jew Farm*, and the *self-constituted* managers of this humbug concern went on, year after year, with the farce of an annual election, high-sounding resolutions, and telling what they were going to do hereafter. What they did was merely to vote away money to support men who did nothing. At length, however, it was concluded to send the Rev. Mr. Abrahams, a very clever converted Jew, as a Missionary to some of the Jews of Poland. He was furnished with written instructions as to his route, how long he should stay in each place, whom he should call on, &c., drawn up by the *factotum*, or actor of all work, the agent aforesaid, and despatched with just money enough to take him to London and support him there a few weeks. Here he tarried for want of funds, and wrote to the Society to that effect. The result was, he was discharged as a missionary from the employment of the Society, *for not having obeyed his instructions.* The true reason was, they wanted the money for others at home. The agent continued on the farm a few years, or as long as it would yield a support: it was at last advertised to be sold at auction. What became of the premises is not within the knowledge of the writer.

Such, Mr. Editor, is a short and imperfect, but true sketch of the history of one of the voluntary Societies of these latter days; it is to be hoped the most irresponsible of all associations, miscalled responsible. That all the funds were controlled for selfish purposes, by a few of the leaders, will not be denied; that the funds of other Societies may be so perverted, is far from impossible, considering the mode in which they are conducted. The thanks of the Christian community are due to the able author of Protestant Jesuitism, for directing their attention to this important subject, and placing, in the light of demonstrated truth, what was before floating in the minds of many, as matters of doubt, or perhaps of probability. ARGUS.

For the Churchman.

"THE CHURCH'S CARE FOR LITTLE CHILDREN."

Mr. Editor—In perusing your last Churchman, one article especially attracted my notice, on which I desire to say a word or two—not in the way of "fault-finding;" for hitherto I have seen no *reasonable* cause for that: on the contrary, it is with real earnestness and pleasure that I would commend to the attention of all your readers the subject suggested by the article on the letter of Rev. Wm. P. Page to Hon. Willard H. Smith, on the subject of school district libraries. I have not, as yet, read this letter; but judging from the extracts from, and comments on it by your correspondent "Z." it presents a subject demanding the serious consideration of all the members of our Church, and chiefly of the reverend Clergy who minister at her altars, to whom the Church has committed the care of her choicest jewels—*the young* among her members.

I believe, sir, that it is an imperative duty resting upon every Rector, throughout the length and breadth of our land, to see that the *children* who are connected with his parish are instructed in all that will conduce to their becoming worthy "members of Christ," true "children of God," and having an undisputed title to be "inheritors of the kingdom of heaven." Now, is it not a fact that *one* of the most important means for accomplishing this end is the education of these children? Is it not true, that whilst ignorance clouds the mind, conviction finds more or less difficulty in reaching the heart? Is it not true, that so long as we suffer our children to remain uneducated, we leave untouched one of the greatest barriers to the spread of the pure and primitive services of the Church of our affection? Is it not a fact, proved by experience, and referable to the principles of our common nature, that if we permit those youth to whom we have access to remain uninstructed in human learning, unenlightened as to their intellect, and unimproved as to their mind, they will be unfit to receive the demonstrations of the divine authority of our ministry, and will go forth unmindful of that unity which Christ so earnestly prayed for—which apostles and martyrs have shed their blood to preserve?

Sir, I believe these questions admit of but one answer. We *know*, and, knowing, from our hearts lament, that the great obstacle to the spread of "primitive truth and apostolic order" is ignorance. We know that if the minds of our fellow-Christians were thoroughly grounded in human knowledge, the overwhelming evidences of testimony, human and divine, would cause them to forsake their broken cisterns, and fly to those old paths which their fathers deserted, not without knowledge, but through misguided zeal, and which their children now pursue through a zeal *without* knowledge.

I would not appear uncharitable—I do not intend that these remarks should be so; but, sir, to a heart that is thoroughly persuaded of the truth of its religion, who is fully alive to the desolate scene which the temple of God presents; its pillars mutilated, its altar burning with unhallowed fire, and the fair beauty of its proportions, marred—where shall such a heart look for the main cause of all this evil, if not to *ignorance?*

The subject of education, then, should come home with resistless force to the conscience of every Pastor, who feeds the lambs for whom Christ died. They must look for comparatively little success from those whom age and prejudice have confirmed in error; but that homely sentiment, "as the twig is bent, the tree's inclined," is equally applicable and cheering in religion and religious education. It is to the young we must mainly look, if we desire to behold "the Church of the living God the pillar and ground of truth," restored to its pristine beauty and strength. It behooves you, who guide the congregation of the Lord, as you love those doctrines, discipline and worship, which have warmed the hearts of the greatest and best, of all ages: and as you desire to see them continued unadulterated, unchanged, 'till time shall be no more; to show forth the care of the Church for little children: As you educate them, they will educate their children.

One word more, Sir: As I said before, I believe the cause of education is subservient to the cause of the Church, and I have urged our love for pure christianity, as a motive in behalf of the education of children. And now, if these remarks have any truth in them, is it not binding upon our ministers to see that the requisitions of the Church are complied with—that regular and thorough *catechetical* instruction be conveyed? If the minister have not the little band around him, at stated periods, striving to improve them—in the Church; we cannot hope, or believe, that they will cast a very anxious thought towards their improvement—in the School.—But, on the contrary, when the heart of the Rector feels that the young of his congregation are the destined means of advancing or retarding the progress of the Church of Christ, will he not follow them to the School, using every effort in his power to "train them in the way they should go?" will he not, with redoubled ardor, encourage their advancement in "education," as one of the most important means of filling the courts of the Lord with devout and attached worshippers? Sir, I think he will.—Facts are at hand! We need not look far to find a leader who is exhibiting, in the true spirit of the Church, "her care for little children:" and we see him followed by his "spiritual children" with corresponding energy. The cause of spiritual and literary education, going hand in hand—the Bible, Prayer Book and Catechism—Text Books of the Church followed up with instruction in the Text Books of the School.

I have no desire of saying aught [illegible]ious; *all* our clergy are endeavoring to p[illegible] themselves worthy of the high vocation whereunto they are called; yet, as a general thing—"One thing thou lackest," "Feed my lambs," "Feed my lambs." DELTA.

For the Churchman.

Mr. Editor.—The writer who recently made himself so conspicious in "the Episcopal Recorder," under the signature of S. H. T. has, I see, resumed his labors. His seventh number, second series, is now before me: and whatever may be said of him in other respects, even his enemies must allow him the merit of consistency, at least so far as concerns the *spirit* of his productions. The same vein so strikingly pervades all his effusions, that it is impossible for a moment to mistake the parentage of any paragraph that comes from his pen. *Ex uno omnes.*

But to be serious:—What does this writer propose—or what possible benefit does he think can result from his most offensive publications? Or is he regardless of results, and anxious only to achieve himself a name? It was bad enough, when, in his former series, he undertook to instruct the inferior clergy, to rebuke the errors or remissness of all who do not swear by his rule. But here he takes a higher flight, and without the least apparent consciousness of the indecency of the thing, assumes the office of *censor*, not only to our *standing committees* and *Theological seminaries*, but also, to the whole *bench of Bishops.* Let it be *supposed*, but not *granted*,—that there is all the remissness and neglect in that quarter, which he charges,—has he so little sense of propriety, so little respect for "dignities," as not to be restrained from officiously advising, or forwardly rebuking, his ecclesiastical superiors? If he is a clergyman, he is bound by his ordination vows, to follow with a glad mind and will, the admonitions and judgments of those venerable fathers, whom here he undertakes to school and censure.

I can wish S. H. T. nothing better, I certainly wish him nothing worse, than that when he next takes up his pen to enlighten the Church, there may be some kind and judicious friend at his elbow, to remind him that all men are not born to be reformers, any more than martyrs—that to see an evil, does not always give the right to rebuke it; above all, that he who sets himself up as a *censor morum*, should be himself above suspicion, as a man of *prudence* and *judgment*, of true *moderation*, and Christian *charity.* A CHURCHMAN.

For the Churchman.

The following lines, which occur in the old folio MSS. made use of by Bishop Percy in compiling his "Reliques of Ancient English Poetry," are curious, as showing that whatever changes may have taken place in the character of the "Clergy" since those times, they still expose themselves, and for the same reason also, to the tannt of the beggar, that "whosoever gives almes, they can give none." The words themselves point out the circumstance under which they are supposed to be spoken:

> Why then I said to him, methinks it were best
> To go toe the clergie; for dailie they preach,
> Eche man to love you above all the rest,
> Of mercie, and pittie, and almes deeds they teach:
> O, said he, no matter of a pin what they preach,
> For their wives and their children so hang them upon,
> That whosoever gives almes, they can give none.

Hartford. B.

From the "Spirit of Missions."

Athens.—The accounts from this Mission are highly encouraging. The schools were full, and numbers had applied, for whom there was no room. The annual examination took place on the Greek Christmas, (6th January,) when more than a thousand were delighted spectators of the interesting scene. The recent opposition, having failed to injure, seemed rather to increase the general confidence.

The Rev. H. Bryant has returned in the Robert Adams, via Smyrna, and arrived at New-York on the 14th inst.

The Rev. Mr. Benton and family, accompanied by a promising female teacher from the school at Athens, were to leave for Crete, early in the present year, and there was much encouragement given as to this new effort.

Syra.—The Rev. Dr. Robertson arrived out well, together with Mr. and Mrs. Lincoln, and another fellow-passenger, on the 27th of December, after a short passage of forty days, from Boston. See correspondence for the state of the Mission.

Persia.—The Rev. H. Southgate writes from Constantinople, 19th December: "The plague is now rapidly diminishing, and my health, which has been considerably impaired during its prevalence, is now quite restored."

THE CHURCHMAN.

SATURDAY, APRIL 8, 1837.

JUSTIFICATION BY FAITH.—On the first of October last, we republished, from the Protestant Episcopalian, an essay, which filled the first page of our paper, on "Justification by Faith," remarking, at the same time, in our editorial columns, that we did not remember to have seen "more, or more pertinent truth expressed in so short a compass, or the errors connected with the subject more pithily or intelligibly exposed." This essay remained without any public notice of disapprobation until a few weeks ago, when it was assailed by a writer in the Episcopal Recorder, and branded with the charge of Popery, because it taught the doctrine of a *progressive* justification. We will not ask why the essay was not assailed on its first appearance in the Protestant Episcopalian or the Churchman, but was left for nearly six months to diffuse its alleged poison without an antidote. We trust that the exposure of our supposed errors has been as kindly meant as it is kindly received, and that the failure to convict us of "exclusive principles" has instigated no discontented spirits to cast about for another rallying point of faction.

By a singular coincidence, the Gambier Observer comes out, at the same late hour, with similar expressions of dissatisfaction and alarm that a journal, of so extensive influence as the Churchman, should circulate such "dangerous views of the vital doctrine of justification." This sentiment was expressed at some length by a correspondent of that paper, in the number of the 8th instant, and in that of the 15th,* (the last received) appear three articles, one of an argumentative character, written with the laudable intention of correcting our supposed deviations from the standards of the Church. The tone of the Observer, it is proper to remark, is courteous and respectful: it resorts not to the low expedients which compelled the writer on our first page, the author of the essay under consideration, to take leave of an opponent who violated the rules of honorable controversy and conventional propriety; nor does it give any indication of a desire—which we will not at present characterise with its merited epithet—to erect its own opinions into a standard, not only of the doctrinal orthodoxy of the Clergy, but of their actual conversion to God and their experimental acquaintance with the precious truths of redemption.†

Justification by faith *is* a doctrine of supreme importance, from the perversions of which, have mainly sprung the distractions which have long agitated the religious public, and the restoration of which to its scriptural simplicity, separated from the corpse of the Calvinistic theory—the living union is now generally disclaimed—which still depresses it with a weight of corruption, would go far, as we verily believe, to breathe peace over those agitated communions which are now shaken to the centre by intestine discords.—When we look abroad over the Churches of our land, and behold the distractions that have shivered them; when we see that the general mind of our country has been bound by the doctrine of absolute, unconditional election, until the cord has been broken by the violence of its tension; when we see the multitude of minds released from the iron band, subjected, by a common law of nature, to most extreme and opposite impulses, some sinking into fatalism, others symbolising with the Arians, and thus giving birth to that "mere accident of society," the Unitarian creed, and the majority drinking in the errors of Pelagius; when we see such spectacles, and reflect that, in the general confusion of tongues, the voice of the XXXIX Articles, as expounded by the soundest theologians of England, and by the venerable men whose adoption, in the sense that they adopted them, has given them new authority in our American Church, has been either unheard or unheeded, we confess that we are more than ever thankful that our lot has been cast in a Church which, with her characteristic moderation, uttered her unflinching protest against the Antinomianism of Rome, without incurring a particle of responsibility for the viler Antinomianism of Geneva.‡

But our specific business is with our own communion, and for its sake we rejoice that the subject of justification has attracted attention. We have heard the opinion expressed, and have long been prepared to acquiesce in its correctness, that the justification argument is at the root of the doctrinal differences now subsisting in the Church. Calvinism has sunk into disrepute: we mean not Calvinism considered as a branch of speculative theology, but Calvinism in its practical developments. The public nauseate it, and our Clergy, with few exceptions, disavow it, and evince no little uneasiness at the charge. But this sensitive repudiation of the Calvinistic system within the Church, has been, in part, owing to a revolution in public opinion without; and thus it has very naturally happened that some have been more slowly emancipated from the thraldom than others; that they have retained the tendencies, after the system was exploded, and have fermented with the leaven, after they have ceased to partake of the loaf. To speak definitively, we would instance the doctrine of Justification. If we understand such writers as those in the Recorder and Gambier Observer, they would have us believe in an absolute, unconditional, and perpetual justification, and, at the same time, discard the doctrine of an absolute, unconditional, irreversible election. They would have us believe that when faith is wrought in the heart, the sinner is regarded in the eye of God as possessed of absolute and perfect righteousness, a righteousness which admits of no degrees, and cannot, therefore, be progressive; and yet they would have us deny the doctrine of the imputation of the personal righteousness of CHRIST. They would have us believe, that after the commencement of the divine life in the soul, justification is to be regarded by us as past and completed, and yet they would have us look forward to a day when we are to be rewarded or punished, according to the deeds done in the body. Can such incongruities be reconciled, except on the supposition that a detached fragment of the Calvinistic system is inconsistently embraced by those who reject it as a whole? We think not; and if we are wrong, we hope, by a calm discussion of the subject, to be convicted of our error.

We know that there are many of our pious and worthy readers, and some, it may be added of no mean standing for intelligent and liberal views, who will be shocked at what will sound to them as a note of discord. These persons rejoice in the unanimity of the Church, and in the good name which she is thereby obtaining from surrounding communions; but their joy is clouded with tremulous misgivings, and they shrink with nervous timidity, from every sound which jars the symphony of their tender imaginings. We confess we have no sympathy in *these* fears. Let those who believe that the peace of the Church is founded on the sand, bewail and deprecate the winds and rain that threaten its destruction. We believe that her peace is founded on a rock, and we therefore heed not the noise and commotion of the elements. Even if we could divest our mind of faith in the divine Head of the Church, and look at the position of our communion merely with a philosophic eye, we should feel an unshaken confidence in the stability of the peace which now pervades her borders. The causes which have concurred to produce it, are still in active and extensive operation, and the effect of them has as yet but begun to be realized. The *modes of acting and thinking*, the principles of association, and government and doctrine which have prevailed in society around her, have led to disunion and discord without, and have thus tended, and still increasingly tend to strengthen the attachment of her members, to those modes of acting and thinking, those distinctive principles of association, government and doctrine, which have prevailed within her pale. The present peace therefore which we enjoy, must appear to every sagacious and philosophic observer of society, as the harbinger of a peace more solid, more extensive, more enduring, *provided* the Church continues to preserve her distinctive principles of government and doctrine. And herein truly lies our chief danger; hence will arise those occasional collisions, so ominous of evil, if our distinctive principles are destined to be sacrified to a spirit of obsequious accommodation, and melted down into a consistency with the Westminster Confession or Saybrook Platform, so auspicious of good, if these distinctive principles can be successfully and triumphantly vindicated.

Herein lies our danger: and with those who fear this danger, we can sympathize, though without despondency. For whoever looks at the position of our Chuch, must see that she is exposed to an exterior influence, which unless manfully resisted by her present sons, as it ever has been by their fathers, will infuse itself into her bosom, and destroy her identity. Where is her theological literature? Where are her standard divines? With shame and sorrow be it said, *they are not in our land.* A few publishers, and a local institution have done all that they could, but after all, the literature of our Church, is a small element in the theological literature of our country. Of the latter, it behoves as Americans to speak respectfully, and yet as Churchmen we cannot forget that accident in the first settlement of our land, has given predominance to a theology in which the Universal Church,—the reformed Churches of the continent included, cannot cordially sympathize. The Puritans, together with that class of Church of England divines, who were foisted into her universities and pulpits, at the time when her true representatives and the successors of the Reformers were violently ejected, these and such as these are the feeders of our religious public, the sources from which a large portion of our religious literature is derived. How is it possible that our Church can be saved from such influences without a perpetual struggle against their encroachments? How imperious the necessity, then, of rallying on the original ground of the Reformation, guarding our articles from the perversions of the Puritanical school, and exhibiting them in conformity with the expositions of our standard divines!

And *hence will spring our collisions:* but these may be of a friendly nature, conducted in good temper, and having for their sole object the development of truth. And this will be the case while *subjects* are discussed, and no attempt is made to cast obloquy upon persons. Those who will observe this rule, we are happy to meet on the arena of fair, dignified, and Christian discussion. But if any will violate this principle, and rudely transgress the rules of conventional propriety, assail private character, and appealing to vulgar passions, seek to cover with obloquy the names of the living and the dead, it were, in our judgment, a sickly affectation of piety, to withhold from such the expression of honest indignation. Such collisions, however, we neither desire nor expect, and where we find in those who differ from us such temper and argument as are exhibited by "E." of the Gambier Observer, we feel that their occurrence is impossible. In our next number we shall insert his article, and assign our reasons for adhering to the doctrine of progressive justification, as set forth in the essay.

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* This article, it will be observed, was intended to appear last week.

† If the reader thinks this allusion either unjust or unfair, let him peruse the following extract from a communication in the Episcopal Recorder of March 18th, under the signature of "S. H. T.":—

"I have been amazed in listening to some, and conversing with others, who have entered the ministry with the utmost advantage of theological education, as far as mere seminary arrangements are concerned, to find them in entire ignorance of what a converted soul finds to be the first principles of the gospel. In some instances they have appeared to be sincere in their desires, but they had never had their attention aroused to the spiritual operations of religion in the heart. And in their habitual preaching, without any spiritual success attending them, they showed, both in the matter and the result of their efforts, that they were attempting to preach to others with their own hearts wholly unchanged—that they neither walked in the true path of piety themselves, nor knew how to guide others in it. The origin here of all the evil to the church and to the souls of men, is that such persons have never been directed to the subject of conversion as a personal subject, but have been allowed to enter upon the sacred obligations of the gospel ministry in an entirely blinded state.

"There have been, within my knowledge, some striking instances, in which it has pleased GOD to open the eyes of the blind man, and to renew the heart of the natural man, after they had entered upon the solemn responsibilities which they had so rashly assumed. Such, like the converted Saul, have afterwards preached the faith which they had formerly destroyed. But in many more instances he suffers such men to go on in their own ways, useless to the spiritual interests of his church; unprofitable to himself; proud and wretched in their own minds; dwindling themselves amidst every thing dwindling around them; until he calls them to answer before his throne, the solemn question, "What hadst thou to do, to declare my word, or that thou shouldst take my covenant in thy mouth, seeing thou hatest to be reformed, and hast cast my words behind thee?"

‡ The allusion to Calvinism is made here and elsewhere in the popular and current sense; not in reference to the system of theology taught by Calvin himself—which should always be mentioned, we think, even by those who dissent from its peculiarities, in terms of respect—but in reference to the school of Owen and Shepherd, and the Puritanical divines generally, which sprung up long afterwards in England, and whose theology is well designated by the elder Sherlock, as *the religion of Christ's person*, in opposition to the religion of his Gospel. The peculiarities of this school, including their phraseology, as well as doctrines, and their present influence on religious character, present a wide and interesting field of enquiry, on which we may touch in a future number.

REV. J. S. BRENEMAN.—Among the interesting class who at the last commencement of our general Theological Seminary, were enrolled among the alumni of the Institution, was Mr. John S. Breneman; his admission to the ministry occured soon afterwards, and we hailed the event as the auspicious commencement of a bright career for himself, and of future usefulness to the Church. Scarcely eight months have since elapsed, and it is now our melancholy duty to record his decease. He died of consumption, at Lancaster, Pa., his native place, on the night following Easter Sunday, in the twenty-fourth year of his age.

In the fall of 1830, Mr. Breneman, then in the seventeenth year of his age, became a pupil of the Institute at Flushing, and under the guidance of its principal, soon embraced those distinct views of Christian truth and duty, which led him on the Easter following to seek admission into the Christian Church, by the sacrament of baptism. He continued to pursue his preparatory studies at Flushing until the fall of 1833, at which time he became a candidate for the ministry. In consequence of some indications at this season, of the disease, of which he was afterwards a victim, and which rendered a Southern residence desirable, he was induced to repair to Alexandria, and during the first year of his Theological studies, avail himself of the advantages offered by the seminary at that place. On the next year he joined the middle class of the General Theological Seminary, and there continued till the completion of his course. In the month of July following, in company with Mr. Walter E. Franklin, a native of the same place, who had been a pupil with him, of the Institute at Flushing, and received with him the sacrament of baptism, and was also associated with him in the general Theological Seminary; he was admitted by Bishop H. U. Onderdonk of Philadelphia, to the holy order of deacons. After a short interval he returned to New York, and while on a visit at Balston, he was seized with a hemorhage of the lungs, which effectually prostrated his strength, and filled his friends with melancholy forebodings. From this attack, after his return home, he so far recovered as to be able to make a short visit to his friends in this city, though it was evident to all but himself, that the prospect of his public ministrations was destroyed. But his own hopes, with the characteristic flattery of his disease, were buoyant, and so late as January last, in reply to a letter from the present writer, grounded on the melancholy prospect which has since been realized, he expressed his freedom from all serious apprehensions as to the state of his health, and the confidence with which he looked forward to the return of spring, as the season of his entire re-

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covery. It was the ardent and cherished and frequently expressed wish of his heart to have a church, and in the bosom of an attached congregation, to spend his life in laboring for their spiritual welfare, and thus discharging the vows which were upon him. And when at last the illusion was broken, and he discovered that his hopes were a dream, his sense of disappointment was acute, though by the blessing of God, it was at no time permitted to deprive him of the peace and comfort of a truly Christian resignation. "Often would he say to me," writes a friend who has communicated to us the particulars of the closing scene, "often would he say to me, 'to die, and to have done nothing—I would that it could be otherwise, but thy will, O God, not mine be done!'" On Tuesday the 21st inst. his disease assumed a character which indicated a speedy termination: at this crisis he expressed no fears of death, but only hoped that it might not occur suddenly or unexpectedly. "For it is my wish," he said, "calmly to reflect on my condition, and make every preparation for death, with my friends around me!" His constant and repeated prayer, was, that he might possess his consciousness to the last, and that no bodily pains might betray him into weakness, or rob him of the tranquillity of a Christian's death-bed. His prayer was granted: he retained his consciousness to the last; and he expired with a testimony to Christian faith on his lips, and the peacefulness of Christian hope in his heart. Blessed triumph of faith in death, when like Breneman's, it crowns the labors of a more blessed faith in life: a faith that lifted its possessor above the world, and led him, in the freshness of youth, to consecrate his faculties to the service of his Maker and Redeemer.

The family of Mr. Breneman belong to a branch of the Baptist denomination, in whose burial ground his deceased relatives are interred: and we mention this fact from its connexion with an incident illustrative of his delicate and sincere attachment to the Church, which had become not more the object of his enlightened preference than the home of his spiritual affections. During his illness, his father took occasion to ask him where, in the event of his decease, he wished to be interred. "Father," said he in reply, "you know that I am, by choice and principle, a minister of the Episcopal Church. It is, therefore, both proper in itself, and it is my wish, when I am gone, that I may be laid in the ground of my dear mother the Church." "And so," writes the Rev. Mr. Bowman, who administered to his young friend the last consolations of religion, "it is to be: for his poor old father, whose grief for his loss is most touching, seems to have no object in life half so dear as to do what he thinks would be most pleasing to his departed son. A feeling of respect, amounting almost to reverence, mingles with his parental regards in such a way as to raise both father and son in the esteem of those who witness it." Reader! should you chance that way, visit the tomb of Breneman, and, as you muse on the fallacy of earthly hopes and lift your mind to the only Source of deathless joys, yield your tribute of respect to the memory of a kind and gentle spirit, a worthy Christian, and a Minister whose brief career seemed an earnest to the Church of an intelligence ripened with the learning and piety of her golden and primitive age.

Every one who knew Mr. Breneman would rank him, without hesitation, in that class of young men of promise and piety, whose entrance on life inspires their friends with the most pleasing hopes. His mind was originally of that placid cast in which the feelings seem to flow naturally, in obedience to the judgment. His spirits were cheerful, though never boisterous; and his manners though greatly free from artificial restraints, were always found agreeable, because they were felt to be the natural expression of a thoroughly amiable temper: and his intellectual powers and attainments were such as to secure for him a high respectability among his associates. Such he appeared to all who knew him; and although these qualities were not enough to lift him above the average class of young men of promise, his uncommon amiableness, might well lead his more partial friends to rank him among its best specimens. But a long and intimate acquaintance with him, enables us to say, that he possessed some powers of mind, which gave him a marked individuality of character, and which had he lived, might have raised him to eminence. His imagination was lively and fertile, and though not strong enough to become the ruling power, served to give the intellectual faculties which predominated, a delicate, rather than a stern texture, and promised after further development and discipline, to become their useful and graceful auxiliary. But the prominent and distinguishing feature of his mind, was an acuteness and power of discrimination. This he possessed in a remarkable degree, and though it occasionally betrayed him into undue subtilities and refinements of reasoning, yet these were seen to be but incidental immaturities, which further experience would correct: and as his thorough honesty of purpose, secured him against all leaning to sophistry, the very defects of his youthful mind became the pledges of excellences in its ripened state. He frequently wrote for our columns, and among other promising articles, we may mention the pieces that appeared in our paper about a year ago under the signature of Zeta, on Bishop H. U. Onderdonk's Essay on Regeneration, as a fair and highly creditable specimen of his powers. The subject was one which could have been respectably treated only by a sound and well furnished mind, and the manner in which Mr. Breneman acquitted himself of the task which he assumed, was entirely satisfactory to those who agreed with him in opinion, and such as to raise him in the estimation of those who thought he had failed in the accomplishment of his object.

In view of young Breneman's promising character, and premature death, and of the present and pressing wants of the church, the wish which he so naturally expressed, spontaneously rises in our heart, "To die and to have done nothing, I would that it could have been otherwise!" But we may not sympathize with him in the wish of nature, without uinting with him in the chastening and submissive response of faith, "Thy will, O God, not mine be done!" Such providences are mysterious only to our short sighted vision. In the eye of faith they are calculated not to retard, but to promote the prosperity and ultimate triumph of the Redeemer's Church. Nor is such a faith without reason: the example of early and effective piety, speaks not in vain, and though the fruit has not ripened, the blossom may have scattered abroad the seeds of other and more thrifty plants. But the future is with God: it is ours to be thankful that the deeds of our young brother, testified the vitality of his faith in the Redeemer, and thus minister a comfortable assurance of his justification at the bar of God.

Episcopal Institute.—Among other kindred institutions, that have peculiar claims on the patronage of Episcopalians, is the private Episcopal Institute at Troy, under the superintendence of the Rev. William F. Walker, lately of this city. The principal is assisted in his labors by three assistants of character and experience in the profession. The Holy Scriptures are recognized as the proper basis of a Christian education, and presented to the pupils in accordance with the doctrines, discipline and worship of the Protestant Episcopal Church. From a notice in the Troy Whig, which exhibits at length the details of the institution, we make the following extract:

Though professedly a *Boarding School*, and contemplating the admission of no pupils but such as become regular members of the household, yet the school will be more strictly on the model of a well disciplined Christian family; the intercourse between the principal and pupils, and between the latter and the other instructors and directors of the family, being designed to be at once equally removed from distant reserve on the one hand, and unbecoming familiarity on the other. So far as a careful attention to the personal comfort of the pupils, and a parental administration of *the law of kindness*, can be supposed to render them happy and contented, as members of a school, so far may the calculations of parents be formed, in committing their sons to the discipline and instruction of this Institution.

Illinois.—A parish was organized, on the 10th of February, 1837, in Tremont, Tazewell county, Illinois, under the name of "Christ Church," and the following officers elected, viz:

Cyrus Parker, }
Richard F. Seabury, } Wardens.

Philip Flagler, Thos. J. Farnham, Dr. T. A Perkins, John Nelson, Madison Allen, and George Burr, *Vestrymen.*

There is a very favorable opening at this point for the establishment of the Church, and the hope is cherished by the Episcopalians residing there, that they may not be long without the ministrations of the Gospel.

Provident Bequest.—A map and deed of trust have been left at our office for inspection, which chronicle an act worthy of imitation. In the village of Thorn-Apple, which has been lately laid out in Kalmasoo county, in the State of Michigan, a liberal provision has been made for the Church, by the cession of one of the most valuable squares of the village, to Bishop M'Coskry, to be held in trust for an Episcopal Church, whenever the growth of the place shall render the erection of one expedient. The donors are Messrs. Edward H. Macy and James Anderson, of Kalmasoo county. This we call a provident bequest, and we could wish that all the villages which are projected now, and may become flourishing hereafter, might contain a similar reserve. The provision which is so easily made in the present generation, may be of incalculable value in the next. Let every projected village, then, have its *deodand*, or spot of sacred ground. No place will be impoverished by such a gift.

For the Churchman.

Mr. Editor—I have ascertained that Frederica Misca is still using in her favor a certificate, which I gave, some months ago, although I some time since informed her that I could no longer give her any countenance. I feel it my duty, therefore, to state that I have great reason to believe that I was utterly mistaken as to her claims to public esteem and confidence, and that I wish the abovementioned certificate to be considered as withdrawn by me. If it has been published or referred to, in other prints, it might be doing the public a service for them to copy this communication.

Yours, very truly,
BENJ. T. ONDERDONK.

New York, April 4, 1837.

Colliers' Church.—The following circular, signed by the Rector, (Rev. R. A. Henderson,) and vestry of Trinity Church, Pottsville, has been handed us for insertion. The object is cordially recommended by Bishop H. U. Onderdonk, and has our best wishes.

The English and Welsh Miners engaged in the Collieries of Pennsylvania, form a very useful and interesting portion of the community. With a large share of intelligence, of industry, and skill in their peculiar business, they pursue their dangerous occupation to the advantage of those directly concerned, and to the benefit of the nation at large. They are found, including their families, to the number of several thousands, in and about Pottsvile, the centre of the most important coal region in our country. Most of them have been connected with the Church in England and Wales, and are here without the religious advantages which they enjoyed at home.

The attention of the members and friends of the Church in Pottsville, has been directed to this circumstance in their condition, and desiring anxiously to supply this deficiency, they purpose, under God, to make the attempt; relying on the aid of friends of religion at a distance.

A leading feature in their plan, is the taking down of their present church edifice, which is suited for a congregation of only two hundred persons, and the erection of a building capable of containing one thousand persons. An extensive cemetary is also included in their arrangements.

The expenditure necessary to accomplish this is beyond the means of the Episcopalians of Pottsville. They are however disposed in addition to their recent effort to relieve the church property from very heavy embarrassments, to contribute largely towards the new building, and have subscribed accordingly: and the ladies of the congregation determined that their mite should not be wanting in so good a cause, have agreed to raise one thousand dollars towards it from the proceeds of their own industry. A further sum of five thousand dollars or more will be wanted, and for this the Vestry of Trinity Church look with confidence to the friends of the Church throughout the Union.

They appeal to their sympathy with entire freedom, seeing that they themselves have contributed largely, and in view of the fact that the benefit is intended for those who have claims upon the whole Church.

An opportunity is here presented of doing good to those who were nurtured in that Church to which ours is indebted, as set forth in the preface to the Book of Common Prayer, "for her first foundation, and a long continuance of nursing care and protection."

To those congregations which were established before the war of independence, and who yet enjoy the property with which they were then endowed, the claim seems to come with peculiar force.

Indeed there can be no doubt of the good disposition of all, and the hope is cherished, that it will not be necessary to cross the Atlantic to procure aid which our own people are so well able to furnish.

This statement is respectfully submitted for your kind consideration and favorable action, by the corporation of Trinity Church, Pottsville, Pennsylvania.

For the Churchman.

Mr. Editor.—As the subjoined extract from the "Episcopalian," has been copied, without remark, into another respectable journal of the Church, the Gospel Messenger; your love of truth will no doubt give insertion to the correction of an erroneous statement.

After stating that our Clergy were increased, since January, 1835, from 706 to 850, it is observed that "47 missionaries are employed in domestic labor," and "22 missionaries are employed beyond the Atlantic, 11 of whom are in Greece.

Surprised at this rapid accession in the foreign operations of the Church, I turned to the cover of the "Spirit of Missions," where I found, it is true, 22 names, but only 7 ordained clergymen now abroad, 3 of whom are in Greece. The writer has inadvertently included the females and other laborers. The same basis of calculation would materially enlarge our list of clergy beyond 850.

Facts.

ECCLESIASTICAL STATISTICS.

The number of the clergy of the Protestant Episcopal Church in the United States has increased since January, 1835, from 706 to 850; showing an addition of one-fifth in two years.

In the Western States, north of Tennessee, there has been an increase in one year of 37, the present number being 96. In the South-western States, (Tennessee, Louisiana, Alabama, Mississippi, and Arkansas,) there has been in the same time an increase of two, the present number being 22—one half of whom belong to this diocese. Two years ago the number was 22.

In the Western States north of us, there are 5 bishops, and 84 missionary stations, 33 of which are willed. In the South-west there is one bishop, and 24 missionary stations, 12 of which are filled.

Forty-seven missionaries are employed in domestic labor, of which 12 are in the South-west.

Twenty-two missionaries are employed beyond the Atlantic, 11 of whom are in Greece.

We may remark on these facts hereafter. In the mean time we commend them to the serious consideration of the Church.—*Episcopalian.*

SUNDAY SCHOOL ANNIVERSARY.

The twentieth anniversary of the *New York Protestant Episcopal Sunday School Society* was celebrated, according to appointment, on Thursday, the 30th March, at St. John's Chapel and St. Thomas' Church.

At St. John's chapel, in the forenoon, divine service was performed by the Rev. A. L. Frazer, missionary of the church of the Holy Evangelist, assisted by the Rev. J. W. Diller, assistant minister of St. John's church, Brooklyn. The sermon was preached by the Rev. J. Milnor, D. D., of St. George's church. The Rt. Rev. Bishop of our diocese, and a large number of the clergy not engaged in the more active duties of the day, were seated in the chancel. The various schools assembled here filled the entire body and galleries of the church, and presented a spectacle to the eye of the Christian philanthropist delightful to dwell upon. There were present 15 schools, 251 teachers, and 1880 scholars.

In the afternoon, the schools appointed to assemble at St. Thomas' church were in punctual attendance; and again our Rt. Rev. Bishop, with a number of the clergy, were present in the chancel. The service was performed by the Rev. E. B. Kellogg, of the third mission station, in this city, assisted by the Rev. W. W. Niles, of St. Matthew's church. The sermon was preached by the Rev. Lot Jones, missionary of the church of the Epiphany. There were present 13 schools, 280 teachers, and 2135 scholars.

The services and solemnities of the day were gratifying to the hearts of all persons interested in the great charity of Sunday schools—affording renewed encouragement to go forward with perseverance in a work so worthy the prayers and labors of every Christian, and the patronage of all the benevolent and humane.

The following is a detailed statement of the churches represented, with the number of teachers and scholars present:

Attendance at St. John's chapel, in the forenoon.

	Teachers.	*Scholars.*
St. George's,	33	304
St. Luke's,	40	215
Holy Evangelists,	20	170
St. Paul's, Brooklyn,	19	160
St. Paul's, New York,	24	135
Varick street school,	1	116
Ascension,	21	110
Grace,	8	102
Zion,	16	96
St. John's chapel,	13	85
Washington st. (3d mission,)	11	82
Christ's,	12	80
St. Philip's (colored,)	10	78
Trinity,	10	50
Redemption,	13	37
Scattering,		60
Total, 15 schools,	251	1880

Attendance at St. Thomas', in the afternoon.

	Teachers.	*Scholars.*
St. Thomas',	64	523
Epiphany,	43	344
St. Clement's,	35	215
St. Stephen's,	23	179
St. Peter's,	21	165
All Saints',	17	146
Hammond st. (3d mission,)	18	140
Nativity,	23	90
St. Matthew's, (colored,)	12	64
Eighth Avenue school,	10	60
St. Timothy's,	5	50
Calvary,	9	40
St. Bartholomew's,	0	39
Scattering,		80
Total, 13 schools,	280	2135

RECAPITULATION.

15 schools at St. John's chapel,	
251 teachers,	
1880 scholars,	2131
13 schools at St. Thomas' church,	
280 teachers,	
2135 scholars,	2415
Total,	4546

Making an increase in attendance, over the last anniversary, of 22 teachers, and 188 scholars.

The folllowing schools, in union with the society, were not present during the day:

St. John's, Brooklyn,
St. Mark's,
St. Michael's, }
St. Mary's, } *Too far off to attend.*
St. Ann's, }
St. James', }

After the services were concluded, a book and cake were given to each of the scholars—the book being a pastoral letter from the Rt. Rev. Bishop of our diocese to the children belonging to the schools in union with this society.

For committee of arrangements,
Theron Wilber, Secretary.

From the Philadelphia Commercial Herald.

Mr. Sargent—I take pleasure in handing you the annexed description of Christ Church Organ, an instrument of the first class, and perhaps a chef d'œuvre of Erben, to whom much credit is due for his ability, industry and perseverance in such matters, as well as to Mr. I. C. B. Standbridge, for the plan and details of that instrument, who has been untiring in his exertions from first to last, to produce that satisfaction justly to be anticipated in a work of this kind.

DESCRIPTION OF THE LARGE ORGAN

Just erected in Christ Church, Philadelphia; built by Henry Erben, of New York.

This instrument has three sets of Keys: viz. Great Organ, Choir Organ, and Swell Organ; also, Pedals.

Great Organ.—Compass from GG to F in alt. or 58 notes, with the following stops: viz.—1. Double stop'd diapason. 2. Great open diapason, large scale—metal throughout. 3. Second open diapason. 4. Stop'd diapason. 5. Principal. 6. Nighthorn. 7. Twelfth. 8. Fifteenth. 9. Tierce, or Seventeenth. 10. Sesquialtra bass, 28 notes, 4 ranks. 11. Mounted Cornet, 5 ranks. 12. Trumpet. 13. Clarion. Total number of pipes in the Great Organ, 900.

Choir Organ.—Compass same as the Great Organ. 1. Dulciana. 2. Open diapason. 3. Stop'd diapason. 4. Principal. 5. Flute. 6. Fifteenth. 7. Cremona, down to C, 2d space in the Bass—42 notes. Total number of pipes in the Choir Organ, 390.

Swell Organ.—Compass from C, 2d space in the Bass, to F in alt. or 42 notes. 1. Open diapason. 2. Viol de Gamba. 3. Stop'd diapason. 4. Principal. 5. Flute. 6. Fifteenth. 7. Cornet, 3 ranks. 8. Trumpet. 9. Clarionet. Tremulant.

N. B. The keys are continued in this row down from C, 2d space in the Bass, to GG, and being attached to the action of the Choir Organ, this manual is rendered complete.

Total number of pipes in the Swell Organ, 462.

Pedals.—Compass from GGG (one octave below the lowest G of the piano forte) up to D, inclusive, or 19 notes. 1. Double open diapason. (Largest pipe upwards of 20 feet in length, and nearly 2 feet square.) 2. Open diapason. 3. Principal, (metal.) Total, Pedal pipes, 57.

1. Coupler to connect the keys of the great organ to those of the pedals.

2. Coupler to connect the choir organ to swell organ.

3. Coupler to connect the swell organ to the great organ.

1. Pedal movement to draw out, at once, the following stops in the Great Organ: viz.—Nighthorn, Twelfth, Fifteenth, Tierce, Sesquialtra, Cornet.

2. Pedal movement to push in, at once, the same stops.

Total, 32 stops, 1809 pipes, 3 couplers, 1 tremulant, 2 pedal movements.

One pair of bellows, which can be blown by a lad of 16 to 18 years, supplies the whole instrument amply.

The Great Organ keys are the lowest set, (instead of the middle, as is customary,) and are found to be more convenient than the usual arrangement.

The centre tower of this instrument projects two feet from the main body, and in this projection the keys are situated; this is also a novel construction, and advantageous, as it enables the Organist to hear the effect produced while he is playing.

The dimensions of the Organ are 19 feet wide, extreme depth, 13 feet; extreme height to top of ornament, 31 feet; weight, nearly 11 tons. It would cost to construct such an instrument, 6000 dollars.

x.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION.

Second Sunday after Easter, April 9, St. Luke's Church.

Third Sunday after Easter, April 16, Mission Church of the Holy Evangelists.

Fourth Sunday after Easter, April 23, Mission Church of the Epiphany.

Fifth Sunday after Easter, April 30, Trinity Church, *Brooklyn.*

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Ascension-day, Thursday, May 4, Cairo, *Greene county:* Ordination, A. M.; Confirmation, P. M.

Sunday after Ascension, May 7, Pierrepont Manor, *Jefferson county:* Ordination, A. M.; Confirmation, P. M. Tuesday, 9, Canton, *St. Lawrence county.* Friday, 12, Constantia, *Oswego county.*

Whitsunday, May 14, Syracuse, *Onondaga county:* Ordination, A. M.; Confirmation, P. M. Whitsun-Tuesday, May 16, Auburn, *Cayuga county.* 17, Seneca Falls, *Seneca county:* Ordination, A. M.; Confirmation, P. M. 18, Geneva, *Ontario county:* Ordination, A. M.; Confirmation, P. M. 19, Do. Institution.

Trinity Sunday, May 21, Sodus, *Wayne county.* 22, Palmyra. 23, Canandaigua, *Ontario county:* Ordination, A. M.; Confirmation, P. M. 24, Centrafield. Friday, 26, Hammond's Port, *Steuben county.*

First Sunday after Trinity, May 28, Ithaca, *Tompkins county.* 29, Richford, *Tioga county.* Wednesday, 31, Mount Upton, *Chenango county.* June 1, Otego, *Otsego county.*

Second Sunday after Trinity, June 4, West Troy, *Albany county:* Consecration, A. M.; Confirmation, P. M. 5, Do. Ordination.

Friday, June 16, Paterson, *Putnam county:* Consecration, A. M.; Confirmation, P. M. 17, Do. Ordination.

Fourth Sunday after Trinity, June 18, Lithgow, *Dutchess county.* Tuesday, 20, Christ Church, Poughkeepsie. 21, Wappinger's Creek. 22, Fishkill. 23, Fishkill Landing.

Fifth Sunday after Trinity, June 25, Flatbush, *Kings county.*

Sixth Sunday after Trintiy, July 2, St. Mary's Church, *New York:* P. M.

Saturday, July 8, Jamaica, *Queens county.*

Seventh Sunday after Trinity, July 9, Hempstead, A. M.; Rockaway, P. M. Tuesday, 11, Islip, *Suffolk county.* 12, Setauket. Friday, 14, Huntington. 15, Cold Spring Harbor, *Queens county.*

Eighth Sunday after Trinity, July 16. Oyster Bay, A. M.; Glen Cove, P. M. 17, Hempstead Harbor. 8, Cow Neck. 19, Little Neck. 20, Flushing. 21, Newtown. 22, Hallett's Cove.

Ninth Sunday after Trinity, July 23, Tompkinsville, *Richmond county.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

Where parishes are vacant, the neighboring clergy are requested to make arrangements for officiating in them occasionally, prior to the visitation of the Bishop.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Episcopal Acts by the Bishop of this Diocese.—Easter-day, March 26, in Christ Church in this city, admitted Samuel C. Davis to the Holy Order of Deacons. Morning Prayer was read by the Rev. Thomas Lyell, D. D., Pastor of the Church. A Sermon, adapted to the festival of Easter, was preached by the Right Rev. Levi S. Ives, D. D. LL. D., Bishop of the diocese of North Carolina; after which, the Bishop of this diocese delivered an exhortation to the candidate, who was then presented by Dr. Lyell. A portion of the Ordination Services was read by Bishop Ives.

Saturday, April 1, confirmed 10 in St. John's Church, Phillipsburgh, Westchester county.

First Sunday after Easter, April 2, in the morning, confirmed 25 in the chapel of St. Peter's Church, in this city.

In the afternoon, confirmed 18 in Zion Church, in this city.

MISSIONS AND EDUCATION.

The fourth anniversary of the *Young Men's Auxiliary Education and Missionary Society*, was celebrated at the Church of the Ascension, on Thursday evening, the 30th ultimo. The Rt. Rev. Drs. B. T. Onderdonk and Ives were present on the occasion; and the Rev. Drs. Milnor and Eastburn, the Rev. Messrs. Vaughan, Kelly, Jackson, Cooke, Kip, Davis, and others of the Clergy.

The opening and concluding devotions were conducted by Bishop Onderdonk, and the business of the meeting, by the President of the Society, the Rev. Dr. Schroeder.

Mr. J. B. Gallagher, a member of the General Theological Seminary, read the annual report of the Board of Managers, which exhibited a very favorable account of their proceedings. They have contributed, during the year, to the support of *six Missionaries*—five in our own country, and one in foreign parts. Two of the *domestic* Missionaries are laboring in the diocese of New York, one in Tennessee, one under the direction of the Missionary Bishop, and one among the Oneida Indians at Duck Creek, in Wisconsin Territory.—The *foreign* Missionary is the Rev. Mr. Savage, in West Africa. There are also supported by the Board several beneficiaries, who are preparing for holy orders in the Church. The pledges assumed by the Society a year since, have all been redeemed; and it appeared from the report of receipts and expenditures, read by Mr. Wm. H. Townsend, that there is a balance of about $300 in their Treasury. They now propose again to increase their pledges, to nearly double the amount for the last year, and to devote $1000 to the Education branch of their operations.

The meeting derived much interest from several addresses which were delivered on the occasion. The first, by Mr. L. P. W. Balch, jun., a member of the General Theological Seminary, was very attractive and appropriate, lucidly setting forth the objects of the Society, and happily exhibiting its benign spirit.—Mr. A. Ten Broeck, the Corresponding Secretary, read interesting extracts from letters written to him by Bishop Otey, and by the Rev. Solomon Davis, the Missionary among the Indians in Wisconsin. The Rev. Mr. Cooke urged, in a conclusive manner, various considerations in behalf of the education cause. The Rt. Rev. Dr. Ives then spoke, with an impressive effect, and presented a striking picture of the destitution of some parts of his own diocese. And the Rev. Mr. Vaughan, the Secretary and General Agent of the Church's Board of Missions, read a letter from Athens, written by the Rev. Mr. Hill, which contained some thrilling incidents, illustrative of the power and efficacy of the Gospel, in the case of a Greek girl, lately deceased, one of the inmates of his mission family.

There pervaded the exercises of the evening, a most hallowed influence. And it is to be earnestly desired, that the devout feelings and exemplary zeal of the young men enlisted in the cause of the Society, were enjoyed by all the young men of our communion in this city, and throughout our land, to the salvation of the souls of men, and to the praise of the Redeemer.

The Rev. William Staunton, late a Presbyter of the Diocese of Massachusetts, having removed with a letter of dismission to this Diocese, and been here received, has changed accordingly his canonical residence. He is engaged as Agent of the General Sunday School Union of the Protestant Episcopal Church in the United States.

From the "Spirit of Missions."

Cape Palmas.—The United States ship Potomac, recently arrived at Norfolk, was at the Cape, the 16th and 17th of December. The Niobe, which carried out the Rev. Dr. Savage, had not reached Africa, but was daily expected. The Potomac brought no letters from the Mission at Cape Palmas, but the most favorable accounts are given of the colony generally.

The collections for this Mission, recently made in Virginia and Maryland, amount already to more than $3500. Reference to the proceedings, (p. 100) will show that the Committee design to establish a High School, at the Cape Palmas Station. In this object they have received much encouragement already.

Milwaukie, Wisconsin Territory.—The town of Milwaukie, on the western shore of Lake Michigan, has sprung into existence, and grown up into importance almost in a single season. Several leading gentlemen of the place have, from the first, manifested a strong desire to have the services of a clergyman, and to see the Church early established among them. Hitherto, they have appealed in vain. In two instances, hopes excited of supplying the station, have failed. The clergyman nearest to the place, is the Rev. Mr. Hallam, of Chicago. In a letter recently received, Mr. Hallam writes thus to the Domestic Committee:

"The zeal of our friends at Milwaukie is truly uncommon. They have subscribed, for the support of a clergyman, one thousand dollars, and have secured a room forty feet square. A gentleman, now at the east, is authorised to purchase an organ. The importance of the station, and the laudable efforts of the people, ought soon to secure the services of a missionary."—Such efforts are truly deserving of all commendation. Shall they not meet a response. Is there no clergyman who will communicate to the Domestic Committee his willingness to go thither, and gather the scattered sheep, and break to them the bread of life? We have seen the gentleman to whom Mr. Hallam alludes, and he assures us that a clergyman, who should be acceptable, need have no fears about his support, and will have a most ample field of usefulness open to him. There are already two thousand inhabitants in that place, two years ago the home of a single trader!

The learned and excellent Joseph Mede was accustomed to answer the question, still often asked of us by the Romanist, "Where was your church before Luther?" by another—"Where was the meal before the corn was ground?"

CALENDAR.

APRIL.

9. 2d Sunday after Easter.
16. 3d Sunday after Easter.
23. 4th Sunday after Easter.
25. St. Mark the Evangelist.
30. 5th Sunday after Easter.

MAY.

1. } St. Philip and St. James, the Apostles.
2. }
3. } Rogation Days.
4. Ascension Day.

NOTICES.

NEW YORK PROTESTANT EPISCOPAL SUNDAY SCHOOL SOCIETY.

A regular meeting of the *Board of Managers* will be held on Thursday evening next, 13th inst. at the Sunday school room of St. John's Chapel, at half past 7 o'clock.

April 8. Theron Wilber, Secretary.

☞ A meeting of the Board of Managers of the Young Men's City Tract Society (auxiliary to the Prot. Episc. Tract Society) will be held in the basement room of Christ Church on Tuesday evening, 11th inst. at half past seven o'clock. John E. Dixey, Secretary.

April 5, 1837.

TO ALL WHOM IT MAY CONCERN.

Constitution of the Gen. Prot. Epis. S. S. Union.

"Article 7. All Sunday schools and Sunday school societies, in union with this society, shall make to the Secretary, by the first day of June in each year, or such other day as the Executive Committee may appoint, an annual report of the state of their schools or societies, the names of their officers, &c. The Executive Committee shall prepare therefrom an annual report, to be submitted to the Board of Managers, which, when agreed to by the Board, shall be published and circulated as they may direct."

The Secretary requests, as a special favor, that the *Reports* may be transmitted to him as early as Monday, May 22, 1837.

F. H. Cuming, Secretary
Gen. Prot. Epis. S. S. Union, 28 Ann street.

*** Insertion of the above in the other periodicals of the Church is respectfully solicited.

ACKNOWLEDGMENTS.

GENERAL THEOLOGICAL SEMINARY.

The following books have been presented by Mr. John Pintard towards forming a library for the room to be fitted up for the use of sick students:

Polyglot Bible, 8vo.; Common Prayer Book, 8vo.; Taylor's Holy Living and Dying; Drelincourt's Consolations; Sherlock on Death; Doddridge's Rise and Progress; Baxter's Saints' Rest; Scougal's Life of God in the Soul of Man; the Whole Duty of Man; Week's Preparation; Physical Theory of Another Life; Jenk's Devotions; Thornton's Prayers.

April 3. Henry Anthon.

The Treasurer of the German Episcopal Church of St. Timothy thankfully acknowledges the following sums, contributed for the support of the rector, &c. of said church:

Jacob Lorillard, esq. $50; Rt. Rev. Bp. Onderdonk, 10; Rev. L. P. Bayard, 10; Rev. William Richmond, 10; Rev. J. F. Schroeder, 10—total, $90.

Donations will be thankfully received for this interesting congregation, directed to the Treasurer, and left either with Messrs. Swords, Stanford & Co., or at the Protestant Episcopal Press, 28 Ann street.

FOREIGN MISSIONS.

The acting treasurer has further to acknowledge—

Received by the hands of Messrs. Wolfe, Bishop & Co., from Rev. F. I. Johnson, rector of Calvary Ch., Wadesboro, N. C., $5 50; by the hands of Rev. Benjamin Dorr, weekly offerings of Trinity Church, Portsmouth, Va., collected since May, 1836, for Africa, 20; from Miss Ann Jay, secretary of the Female Missionary Society of St. Matthew's Church, Bedford, N. Y., for Africa, 40; by the hands of Rev. Dr. Eastburn, from Miss Ann Ward, for China, 10; from the treasurer of the American Tract Society, on account of their appropriations to the foreign missions of the Protestant Episcopal church, this payment to be applied to the Greek Mission, 1000; by the hands of James Swords, esq., proportion of collections in the parish of Christ Church, Hartford, for the year ending in February, remitted by J. M. Goodwin, Treasurer, for Dr. Robertson, 77, Foreign Missions, 280 50: 357 50—total, $1433.

Charles J. Aldis, Acting Treasurer
April 4. Bank of America.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The subscriber, as Treasurer, gratefully acknowledges the receipt of the following sums, viz:

March 31—From the Rev. Isaac Pardee, the amount of a collection made in Christ Church, Hudson, by the hands of Mr. C. Curtis, $14 50; from Rev. P. T. Babbit, the amount of a collection made in Christ Church, Roxbury, Ct., 1 97; from the Rev. M. P. Parks, rector of Christ Church, Norfolk, Va., by the hands of Mrs. Vinton, 10.

April 4—From the Rev. P. A. Proal, a donation from the Christian offerings of Trinity Church, Utica, by the hands of Mr. Sherman, 25—total, $51 47.

Thomas Browning, Treasurer,
77 Maiden lane.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society acknowledges the receipt of the following contributions, since his report of the 29th ult.

Offerings of St. Mark's Church, Halifax Court-house, Virginia, from Christmas to Easter, 1837, per Rev. Charles Dresser, $42 12½; from Mr. Miller 8, Ann Miller 1, Mrs. Coles 1, and from D. Coles' family 87½ cents, all by the hands of Rev. Charles Dresser, 10 87½; from the collections in the parish of Christ Church, Hartford, Ct. for the year ending in February, by the hands of the treasurer, J. M. Goodwin, esq. 280 50; from McNeil Seymour, esq. of New York, a donation for Illinois, 30; by the hands of George Rowland, esq., of Norfolk, V., received by him since Mr. Dorr left there, for Domestic Missions, 5; from the offerings of St Stephen's Church, Ridgefield, Ct., by the hands of Rev. J. L. Clark, for Bishop Kemper's diocese, 7 30; from the offerings of St. Mark's Church, New Canaan, Ct., by the hands of Rev. Jacob L. Clark, for Bishop Kemper's diocese, 3 37; Sunday offerings of J. C. Nichols, Sing Sing, N. Y. 1—total, 380 18.

April 5. James Swords, Treasurer.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber, as Treasurer, gratefully acknowledges the receipt of $100, in redemption of Rev. Dr. Tyng's pledge, towards increasing the capital of this institution; also 2 31 from North Carolina, through the hands of Mrs. Wm. Duncan, of New Hampshire, as a donation to the Sunday School Union.

March 29. John W. Mitchell, 28 Ann street.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending April 6, from the following persons, viz:

E. E. Eastman—S. D. Smith—Postmaster, Johnstown—Rev. A. T. Twing—G. & J. Robinson, Liverpool—J. B. Pratt—Joseph Gill—Rev. R. L. Goldsborough—Rev. E. E. Ford—Rev. S. B. Shaw.

Received by the Gen. Prot. Episc. S. S. Union.

A. E. Miller, 2—Rev. G. H. Norton—Rev. J. J. Hunt—Rev. S. H. Tyng, D.D. with remittance—Wm. Duncan, with remittance—Rev. A. G. Baldwin, with remittance—Rev. P. A. Proal, with do.—Rev. Henry Gregory, 2, with remittances.

☞ A CLERGYMAN, a graduate of Queen's College, Cambridge, is desirous of instructing a *select number* of young gentlemen in the usual branches of a liberal education. Having resided for several years in France and Italy, and acquired a competent knowledge of the languages of those countries, he would make no extra charge for tuition in them. Should a sufficient number of pupils offer, the advertiser will be prepared to commence after 1st May next, in the neighborhood of Lafayette Place.—Address, for terms, &c., A. B. No. 30 St. Mark's Place.

Refers to
Rt. Rev. Bp. Onderdonk, Rev. Dr. Milnor,
J. W. Powell, M. D. Rev. C. V. Kelly,
Rev. Dr. Lyell. April 5.-5t

SCHOOL.

The Rev. W. F. WALKER, having removed to Troy, opened his school for boys on the 28th Nov. last. The school is conducted in strict subservience to the principles and interests of the Protestant Episcopal church.

Terms, for boarders, and every thing fouud them, $200 per year; for day scholars, and books and stationery found them, $12 per quarter. W. F. Walker.

Troy, April 6, 1837.

NEW BOOKS.

☞ RICH Poor Man and the Poor Rich Man, by Miss Sedgwick; Botany of the Scriptures, by a lady; and a few copies of the Wreath, and Religious Souvenir, for 1837, for sale by the General Protestant Episcopal Sunday School Union, 28 Ann street.

March 22, 1837.

WANTED,

☞ Immediately, a young Man, thoroughly acquainted with Book Keeping, of good habits and sound integrity, to take charge of the Books kept by the New York Protestant Episcopal Press and General Protestant Episcopal Sunday School Union, No. 28 Ann street. Persons applying with unexceptionable references, to Mr. Henry Cotheal, 49 Water street, or John W. Mitchell, Esq. 63½ Cedar street, may hear of further particulars.

March 18th, 1837. 3t.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

☞ MRS. MAYNARD intends removing, the 1st of May, to that pleasant and healthy situation, No. 37 Murray street, where she will have it in her power to accommodate a few more young ladies, as boarders, than she can at present receive. The most approved teachers are employed in every department, and the strictest attention paid to both the manners and morals of the young ladies. Application, at present, to be made at 204 Fulton street.

March 20, 1837.—5t

TO TEACHERS.

☞ Three Teachers will be wanted at the Bordentown Institute on and after the 1st day of May ensuing—one to take charge of the department of Mathematics and Natural Philosophy, salary $400 per annum, in addition to board and lodging; another to teach History, Geography, &c., at $300 per annum; and another for the Juvenile department, at $200 per annum.

N. B.—For the department of Mathematics and Natural Philosophy, a young clergyman would be preferred, who would be willing, in addition to his scholastic duties, to preach once a week. This is not, however, an absolute requisition.

Application may be made (if by letter, *post paid*) to the
Rev. Dr. Arnold, Principal of the Institute,
March 30. Bordentown, N. J.

☞ THE REV. P. TELLER BABBIT, Minister of St. Paul's Church, Woodbury, Litchfield county Conn., is desirous of taking under his charge a few boys to instruct in Latin, Greek, and English. No day scholars will be received, and the number of boarders limited to eight. Terms, $200 a year, for Board and Tuition. There will be two vacations of two weeks each before the 1st Mondays of May and November. During the winter stages pass between New Haven and Woodbury, (distance 25 miles,) three times a week, and during the other seasons, by the same route, and also by the way of Norwalk.

REFERENCES.
Rt. Rev. B. T. Onderdonk, D. D.
Rev. Bird Wilson, D. D. }
Rev Samuel H. Turner, D. D. } Professors in the Gen. Theological Seminary, N. Y.
Rev. Wm. R. Whittingham, A. M. }
Rev. J. M. Forbes, A. M. rector of St. Luke's Church New York.
Rev. F. L. Hawks, D. D., St. Thomas.
Rev. Jeremiah Day, D. D., President Yale Coll., N. H.
D. A. Cushman, esq., 188 Pearl street, New York.
L. Livingston, esq., 20 Nassau street.

N. B. The Rev. P. T. B. will be in this city the last week in April, and will take charge of as many lads as may be confided to his care. March 18.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

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The following books are always to be had at the depository:

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March 25, 1837.—tf

POETRY.

THE CURE FOR REGRET.

When tearful absence sits alone,
Then deeds unkindly done,
Woke by the stillness, come and cower
Round memory's ivied tower.
(Oh, 'tis the bird of saddest wing,
In sorrow's twilight hovering!)

Shall wounded spirit find relief
From such a sacred grief?
It is alone within thy breast,
Dear God of peace and rest,
Bidding us leave with thee the past,
If but our love may onward last!

It is with her whose holy form,
From colors of the storm
Made a bright mantle on that hill
Sitting where all is still,
Save where dark shrouded forms drew nigh,
'Mid the dread gloom of Calvary.

Yes, I have cast about my net,
And tried all waters; set
To find sweet thoughts, but, like the moon
'Neath waters seen at noon,
Peace shews below her gleaming face,
But 'tis not in the world's embrace.

Yet, if aright attuned the heart,
In all she hath a part,
On tuft and tree is dewy light,
Though round us it be night;
And stars look forth from out the skies,
To tell His love till day arise.

MISCELLANEOUS.

From the Literary and Theological Review.

IRRESPONSIBLE SOCIETIES—NURSERIES OF SPIRITUAL PRIDE.

The system under review begets and fosters superficial and false notions concerning the nature of true godliness and the kingdom of Christ. Each particular organization attends to one branch of Christian effort, and looks solely to the accomplishment of a given object. Their supervisors therefore are engrossed in devising ways and means of promoting them; in contemplating the advantage to the Church of their success, the mischiefs of a total or partial failure. The effect of this is, that all the enthusiasm of their souls is swallowed up in the promotion of these particular objects, and they incline to the conviction that the destiny of the Church is contingent on the success of their scheme. The temptation therefore becomes strong, to pronounce the espousal of their cause the criterion of Christian character and of healthful religion. What can be more natural than that each one, in perfect honesty, should consider his own scheme vital to the spirituality and prosperity of the Church? This is a simple statement of what actually is—not mere conjecture of what may be. The consequence is, that the different sections of the Church which are led to espouse some one and some an other of the great schemes of the day, have an overwrought estimation of their respective importance. One feels that the destiny of Zion is dependent on abolition, another on moral reform, &c. Hence that rabid, feverish fanaticism on some one point, mixed with aguish coldness on others, which is lamentably prevalent; even personal piety is apt in such circumstances to fall into neglect. Indeed, the effect of acting so exclusively by associations, destroys all individuality of character. Every man becomes identified, in his own eyes, with a great moving mass, and loses his own personality. Thus engaged in taking care of the world and of society at large, he hardly surmises that his own heart needs watching.

Where these sad results are escaped, an undue and perilous confidence in human agencies is begotten in carrying on the work of the Lord. By representing His Church and kingdom as dependent on operations of man's devising, we weaken and destroy faith in the wisdom, power, faithfulness and grace of God. We dissipate all heartfelt trust in the Divine institutions and Word, especially the exceeding great and precious promises, that the gates of hell shall not prevail against them. Instead of reposing with calm confidence in the assurance that the Lord's counsel shall stand, we endeavour by artificial devices and munitions of our own, to barricade it, lest it should fail of its triumph. The Church, therefore, in too great a degree, instead of seeking strength and guidance from her great Head, who is the source of life and growth to His mystical body, relies too much on one human plan and another, and various plans combined, as the *sine qua non*, and yet the certain causes of triumph. Thus man, his means and agencies, are exalted; God and His omnipotent grace, pledged as it is to fill the earth with his glory, are disparaged. The Christian, instead of committing his way to the Lord, that he may bring it to pass—and with humble, yet trustful faith, imploring His interposition to sustain the Church which is dear to him as the apple of his eye, rather looks to the puny arm of man. If these fruits are not literally realized, we appeal to all the candid whether such be not the predominant tendency of the times.

Some of our economic reforming societies, very strenuously inculcate the notion, that the great work before the Church is to set about the extirpation of the more gross and prevalent vices from off the earth, before the Gospel can have free course and be glorified. That the Church is extensively leavened with this idea, none can doubt. It seems to us, that this is a great and radical misconception of the nature of the Gospel. True it is, that outward vices will disappear with the progress of Christianity. But we have yet to learn that they will ever extensively and permanently disappear without it, or that the gospel cannot be preached successfully in regions where they prevail. In the preaching of the Gospel, the assailing of these vices is included, as they form a prominent part of irreligion. But in assailing them, we are to aim at the purification of the heart, out of which all outward evil flows. Did not our Saviour in the most terrific terms, condemn that sort of reformation which contents itself with making clean the outside of the platter? Did he not lay the axe to the root of the tree, the evil heart out of which all vices flow? Did the Apostles deem the ignorance, the vice, the licentiousness of the Gentiles a barrier to the triumphant preaching of the Gospel? What a horrid picture does Paul draw of the brutishness of heathenism? Did he not, nevertheless begin with the exhibition of Christ and him crucified? Did he not first preach the Gospel to the Corinthians, and then attack the lascivious habits? We conceive it to be most dangerous to encourage the idea, that with the disappearance of outward vices, all stumbling-blocks in the way of religion will be gone. The canal mind, which is enmity against God, will still remain. This is the great obstacle. So far from being conquered, it is rather flattered by such views. They savor too much of the Infidel and Pelagian chimeras of human perfectibility, by human means.

But over and above all this, such an amount of bustle and machinery, of schemes and enterprises, of anniversaries and displays, turns away the attention of the Christian from his own heart to foreign concerns. Meditation, reading of the word, and prayer, decay and expire under such blighting influence. What seems the loud and universal wailing of ministers over the apathy, the neglect of the heart, the decay of private, personal religion, the contentment with giving tithes of all which is possessed, which exist from end to end of the Church?

If it be inquired how these difficulties would be in any degree remedied, by committing all these various interests to the care of the Church: we answer, that the ministers of Christ, who watch for souls, and have all the interests of the Church at heart, would not be tempted unduly to exalt any one at the expense of the rest.

We will close this portraiture of the ill effects of this state of things, by calling attention to the multitude of men engaged in them who might otherwise be devoted to the ministry of the Word. Viewed in its true light, this is one of the most alarming evils of the new posture of affairs. Besides Apostles, prophets, and evangelists, whose offices are no longer extant, Christ gave pastors and teachers whom the Churches now have. This, the noblest office that man can bear, has been greatly depreciated, chiefly of late in consequence of setting up a multitude of offices, for the purpose of overseeing them in one way and another. These offices having few of the peculiar trials and labors of the ministry, have yet in most cases larger emoluments and a higher rank in the public eye. Hence it has come to be the fashion with many, to esteem any office of higher moment than that of Pastor and teacher. And in instances not a few, agents have deemed their business so much more important than the judgment of the Pastor, that they have been regardless of his wishes. This has accelerated that depression of the ministry in the public estimation, which is so disastrous to the general interests of religion.

Moreover, the number of ministers employed in the different societies, is immense. The most popular and eminent ministers which can be found, are sought out and obtained if possible. And sorry we are that so many gladly embrace the offers made them. The effect of this, is to rob the ministry of its dignity and glory, and to leave a multitude of obscure parishes as sheep having no shepherd. Could any profession sustain without harm such a draught upon its members.

But further, this state of things has vastly increased that instability of the ministry, the sad influence of which has been so feelingly depicted in a former number of this Review. We surely need not stop to prove this point. Moreover, it encourages negligent and unstudious habits in the ministry, and students preparing for it. If livings in abundance, out of the ministry, are at their command, there is not the same necessity which would otherwise exist for caution and diligence to become mighty in the scriptures, thoroughly prepared for every good work. If through the recklessness, arrogance, or meagre preaching of the pastor, the people become disaffected with him, instead of laboring in meekness and patience, and becoming with Paul the servant of all, that he may heal the wound, he feels that he can leave his flock, take an agency, and travel about, till he finds another place. Now if ministers ceased to forsake this calling; if our various societies were re-absorded into the Church; if each ecclesiastical body, and each Church and pastor took care of their own business; there would be comparatively few extra ministerial livings. The Pastors, with few exceptions, would teach their flocks their duty respecting these things, and in most cases, no one general superintendent would have labor or income enough from his office, to draw him away from his ministerial calling. In the old domestic Missionary Society of Connecticut, under the general association, as we are informed, the only officers who received salaries, were the Secretary, who had one hundred dollars annually, and kept his parish; and the Treasurer, who had the same, and was likewise Treasurer of the State. If in some cases officers should be necessary, who could devote their whole time to the work, they could easily be found among laymen, or ministers afflicted with the clerical epidemic.

The foregoing views we commend to the respectful attention of all who love the truth as it is in Jesus. To many they will doubtless appear novel and strange. But the only inquiry for the Christian to make is, are they true and accordant with God's Word? If we know our own heart, it has been our sincerce endeavor, not to handle the word of God deceitfully in this matter, but to commend the truth to every man's conscience in the sight of God. While we invite all, whatever may have been their predilections and hopes respecting the projects that have been discussed, to scrutinize what we have suggested, and compare it with the pure word of prophecy, which is a light shining in a dark place, to guide us in all questions of perplexity and doubt; we also hold ourselves ready to take the yoke and learn of Christ. If aught contrary to his will or word has been advanced, it is our prayer that he may guide us into all truth, and dispose us to retract our errors. Meanwhile we repeat, what we have already said, that in attempting to reform the charities of the Church, we design to give them under their present arrangement, our cordial support, so far as we in conscience approve of the objects at which they aim. We would not abolish, in attempting to amend. We wait for the Providence of God, in connexion with proper efforts, to make known the truth, with prayer, humility, and love, to bring about the consummation so devoutly to be wished, when the Church under her great Head, furnished for her warfare from His vast armoury, shall stand out before the Princes and Potentates of the earth in her pristine dignity and glory. Then shall kings become her nursing fathers, and queens her nursing mothers; then shall Jerusalem be a rejoicing, and my people a joy throughout the whole earth, saith the Lord of hosts!

From the Parisian Breviary.

ON THE FESTIVAL OF ST. LUKE THE EVANGELIST.

There is little to be extracted from this day's service. Indeed the offices for the evangelists and apostles are not so full and interesting in the Breviary as one might have expected to find them; the reason for this is, in some measure, that they are filled up, on these days, from the Commune Apostolorum. But the fact is, that the great regard which we pay to inspired apostles and apostolical persons is one of those numerous points in which our ancient church differs from the Roman catholics as well as the protestants, where they assimilate. We evidently do this, partly as an expression of natural piety to our Lord's memory, and partly for the purpose of holding up to our imitation the more pure and perfect patterns and standards of excellence, and also for the purpose of avoiding an undue exaltation of human nature; for, in these cases, the individuals themselves are, in a manner, lost, from the radiance which they derive from a nearer approach to our Lord's divine person. Whereas among the Roman catholics, their memory is, in a manner, overwhelmed by the commemoration of their own numerous saints; and among the protestants, by the still greater and more exclusive veneration paid to moderns and living persons. Witness, for instance, the names of individuals under which their various denominations are known, and the pictures of individuals (not, as in the British Magazine, of churches,) which abound in the magazines and publications of those who acknowledge no visible church.

In the First Vespers.

Ant. How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things.—Rom. x.

Ant. Thy watchmen shall lift up the voice; with the voice together shall they sing, for the Lord hath comforted his people.—Isaiah lii.

Ant. The first shall say to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings.—Isaiah xli.

Ant. He declared unto you his covenant, which he commanded you to perform, and he wrote them.—Deut. iv.

Ant. The mystery of God shall be finished, as he hath declared to his servants.—Rev. x.

Capitulum. Ephes. iv.

Christ gave some apostles, and some prophets, and some evangelists, and some pastors, and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

r. The time is fulfilled, and the kingdom of God is at hand,* repent ye, and believe the gospel.

v. Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace.* Repent ye, and believe, &c.—Mark i.; Nahum i.

THE HYMN.

Christ's everlasting messengers,
Who, from the opening skies,
Traverse the earth in shower of light,
And sow with heavenly mysteries.

The things discerned by seers of old
Behind the shadowy screen,
In the full day have ye beheld
With not a veil between.

The things which God as man hath borne,
Which man as God hath done,
Ye write, as God dictates, to all
Who see the circling sun.

Though far in space and time apart,
One spirit sways you all;
And we in those blest characters
Hear now that living call.

Glory to God, the Three in One,
All praise and honor be,
Who from our darkness calleth us
His glorious light to see.
Amen.

IN THE SECOND NOCTURN.

From S. Jerome, the Presbyter's Book on Ecclesiastical Writers.

LECTIO IV.

Luke, a physician of Antioch, and not uninstructed, as his writings indicate, in the Greek language, was a follower of the apostle Paul, and the constant companion of his travels. He wrote the gospel of which Paul himself says, "We have sent with him the brother, whose praise is in the gospel throughout all the churches." And to the Colossians, "Luke, the beloved physician, greets you." And to Timothy, "Only Luke is with me." Another excellent work he was also the author, the Acts of the Apostles, the history of which reaches down to the second year of St. Paul's stay at Rome, that is, to the fourth year of Nero. From which we conclude that it was written in that city.

LECTIO VI.

Some suppose that when Paul in his epistles says, "according to my gospel," that he alludes to that of Luke; and that Luke was instructed in that gospel not only by the apostle Paul, who was not with our Lord in the days of his flesh, but also by the rest of the apostles. And this circumstance he alludes to in the beginning of his gospel, saying, "as they delivered unto us who were from the beginning eye witnesses and ministers of the word." The gospel, therefore, he wrote on the testimony of others; the Acts of the Apostles from what he had himself seen.* He is buried at Constantinople, to which city his remains were transferred in the twentieth year of Constantine, together with those of the apostle Andrew.

IN THE THIRD NOCTURN.

Lectio of the Holy Gospel according to Luke.

LECTIO VII. CHAP. I.

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are fulfilled in us. Et reliqua.

Homily of S. Jerome, Presbyter.

That there were many who wrote gospels, Luke the Evangelist himself testifies, saying, "Forasmuch as many have taken in hand to set forth in order a declaration of those things which have been fulfilled among us." And those remains which continue in existence to the present time, prove the same, which, being put forth by various persons, have become the origin of as many heresies. To whom that prophetical denunciation may be justly applied, "Wo unto them who prophesy out of their own heart, who walk after their own spirit, who say, Thus saith the Lord, and the Lord hath not sent them." But the church, which is founded on a rock by the voice of the Lord, sends forth, like Eden, four streams, and has four corners, and four rings, on which the ark of the testament, the keeper of the law of the Lord, is carried, on staves that cannot be removed.

LECTIO VIII.

First of all is Matthew the publican, who wrote the gospel in Judea, in the Hebrew tongue. The second, Mark, the interpreter of the apostle Peter, and first bishop of the church of Alexandria. The third, Luke the physician, a Syrian, of Antioch, whose praise is in the gospel, who was himself a disciple of the apostle Paul. He composed his volume in the parts of Achaia and Bœotia, carrying the narrative to an earlier period, and, as he himself professes, describing more what he had heard than witnessed. The last, John the apostle and evangelist, who, lying on the breast of the Lord, drank the most pure streams of doctrine,

LECTIO IX.

These four gospels had been foretold by the prophet Ezekiel, for to them his first vision alludes—"Out of the midst came the likeness of four living creatures, and their faces were the face of a man, and the face of a lion, and the face of a calf, and the face of an eagle." The first face, that of a man, signifies Matthew, who commences his gospel as writing of a man, "The book of the generations of Jesus Christ the son of David." The second indicates March, in which the voice of the lion is heard roaring in the desert, the voice crying in the wildernesss, prepare ye the way of the Lord. The third, that of a calf, prefigures the evangelist Luke, commencing from Zacharias the priest. The fourth, John the evangelist, who, having taken the wings of an eagle, and hastening to loftier things, treats concerning the word of God.

AT THE LAUDS.

Capitulum. Joshua i.

This book shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein.

THE HYMN.

When from the mount the law was given,
Sinai with terrors rang;
Thunderings, and darkness lightning-riven,
And the loud trumpet's clang,
Confessed our present God came down from heaven.
Through fleshly veil, in gentler light,
And temper'd Deity,
He loves, in pity infinite,
To lay his terrors by,
Fitting his glories to our weaker sight.
This rock-engraven firm and true,
Gave but the stern command;
This heart-impressed for ever new,
And writ not with the hand,
Doth give, with the command, the power to do.

In silent characters that stood,
These with a gentler sway,
With living voice and actions good,
Themselves first led the way,
And sealed with the seal of holy blood.

O Thou, who didst thy saints incline
The words of life to bear,
Prepare our souls to be thy shrine,
And with thy finger there
Write thine own laws in characters divine.

The Doxology as before.

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* It is worthy of notice, as showing the difference between the Roman and Parisian Breviaries, that in the former, where these same lectios occur, there is, in this place, the following sentence:—"He lived eighty-four years, being unmarried." This sentence is not found in the Parisian.

MEMOIR OF THE REV. BASIL WOODD.

By the Rev. S. C. Wilks.

From Mr. Woodd's public ministrations, we next advert to his personal character, which was eminently worthy of the imitation of every Christian minister. His conduct was accordant with his principles; his practice accredited his preaching: and, during a long and active life, much of which was passed in the eyes of his fellow-men, not a stain is known to have attached to his character. This long course of consistent deportment tended to shed lustre on his religious profession; for even men of the world "took knowledge of him, that he had been with Jesus," and learned to "glorify his Father which is in heaven." It was impossible to meet him, in the most casual manner, without being attracted by his suavity and urbanity. He was neither ruffled himself, nor ruffled others; and, in the midst of surrounding agitation, he would throw oil upon the troubled waters, and assuage the tempest.

But this suavity was not a mere artificial virtue, the smooth surface of varnished insincerity; it was true christian courtesy, springing from a constant feeling of love to God and to man.—Benevolence was his prominent characteristic: had he not been a religious man, he would have been a philanthropist; but christianity turned his philanthropy into a purer channel than mere worldly beneficence, and taught him to do good to the souls of men, while he relieved their bodily necessities. His benignity, being thus grounded upon principle, was habitual and uniform; it shone not less in the cottage of the poor, or in a passing conversation with a beggar, than in his intercourse with his most esteemed and honored friends. Even to a child he seemed to speak with an air of respect; and a pauper, receiving a tract from his hands, treasured it up as a memento of his personal kindness. He inculcated these habits of respect and courtesy, and exemplified them in all the intercourses of life.

This spirit smoothed his passage through the asperities of daily life, and enabled him to effect much good, with less of the wear and tear of irritating friction than is ordinarily experienced by a righteous man in a wicked world. He had seldom any thing to unsay or undo: the chaffings of others passed by him unheeded; the passions did not cloud the reason, or chill the affections: and, though he might seem to lose ground sometimes by his easiness, he ever won it back, with additions, by his patient continuance in well doing,

He was also a persevering man. The habit of the present age is to form new plans, new societies, and to neglect the old; but Mr. Woodd always persevered in what he had once undertaken, and thus often in the end succeeded, where more volatile spirits would have failed. The difficulties which he sometimes met with, in keeping up his schools, re-establishing decaying institutions, or effecting some valuable object, were such as would have soon wearied out an ardent, impatient mind; but in these cases he usually labored on with quiet, unflinching perseverance, till he had obtained his object. Few men have been more imposed upon, or met with greater discouragements in their benevolent efforts; yet he ever returned to his beloved employment as if nothing had happened; and the only indication that all had not been right, was, perhaps, a passing remark to the effect that, in a world like this, we must look to principles, and not to results—must be prepared for vexation and disappointment; and that if, with much labor and great sacrifice, we were the honored instruments of some little good, we ought to feel ourselves abundantly rewarded. He was thus often led to espouse the cause of persons whom every one else had well-nigh abandoned: for in such cases, if he could discern any trace of contrition, he would not break the bruised reed, but endeavored, and often, he believed, with success, to repair past evils, and lead the offender to newness of life. He was, perhaps, sometimes deceived; but he thought it the safer side to be defective in discrimination, rather than in charity; a principle which he carried into all things, and not least into religious controversies; frequently lamenting that truth should ever be clothed in the language of asperity, or that a brother should be converted into an enemy by irritating discussion. While others were admiring the cogency of the argument, or the wittiness of the invective, his first remark always was, that he disliked the spirit; and he would rather, he said, that even truth should not be vindicated, than vindicated in an evil temper.

Yet, while he thus obeyed the injunction, "Study the things that make for peace," he did not forget the remainder of the charge, "and things whereby we may edify one another;" for no man was more firm where he considered principle at stake: his mildness never degenerated into servile timidity; and many occasions might be mentioned, on which he vindicated his views of christian truth, under very discouraging circumstances, with an honesty and boldness which proved that his aspect of mildness by no means sprang from fear of the world. This conscious firmness, united with his conciliating spirit, effected much good in quarters where ruder passions would have repelled, or given offence, to no beneficial purpose; so that some, who had the strongest possible dislike to his religious sentiments, avowed that their antipathies would, practically, be much softened, if all who held them exhibited the meekness and candor of Mr. Basil Woodd.

The above features in his character led him to be much appealed to as a peace-maker; especially as he possessed a calm and sound judgment; and, though not much versed in what is called a knowledge of the world, he was usually right in his decisions in matters of importance, particularly those which respected his own sacred profession. By his kind advice, he often succeeded in composing serious differences, to the mutual satisfaction of the contending parties. Some of our public societies, as well as many private individuals and families, are thus much indebted to his healing offices. Alas! how are such men needed in this day of rebuke and blasphemy; and, not least, in the Church of Christ itself, amidst the unbrotherly contentions which rend the mantle of the Redeemer, and expose the common cause to the common enemy.

Mr. Woodd was also an humble man: for though few persons had been more respected, almost to flattery, he evinced a constant spirit of self-abasement, both before God and before man; as those well know who have heard him speak of his own ministrations, or of the state of his heart, or his spiritual deficiencies—or have bowed the knee with him before the throne of Divine mercy: a throne, he would say, and therefore demanding deep humility in the worshipper, even though a throne of grace. If, indeed, further proof were wanted of his humility, it would be found throughout his daily intercourse, and especially in his condescension to men of low estate; for, many as were the mourners around his tomb among the rich, they were far outnumbered by those among the poor.

It were easy to speak of the defects of this excellent man's character; for what human being, what disciple of Christ, has not defects as well as sins?—but who would have the heart to dwell upon the defects of one who was ever ready to cover the defects of others? And, in truth, Mr. Woodd's defects sprang very much out of those milder qualities of his nature, which rendered him more prone to verge to the extreme of indulgence than of severity; he judged, perhaps, too much of others by himself; and his failings were the weaknesses of a good man, not the overflowings of ungodliness. But the strongest proof of the general excellence of his character was the universal tribute of respect and regard paid to it by all who knew him. In the extensive and wealthy parish of Mary-le-bone, in which his chapel was situated—a parish equal to, or exceeding in riches and population, our largest extra-metropolitan cities—he was so generally beloved and respected, that, after several new parochial churches had been built, and evening lectures opened in all of them, which induced the vestry to withdraw the pecuniary assistance which they had rendered towards a third service at several of the private chapels in the time of extreme exigency, Bentinck chapel was made an exception, on account of the general veneration for Mr. Woodd's character and the important services he had long rendered to the best interests of the parish.

CATECHETICAL INSTRUCTION.

One prolific source of the present difficulties in the Presbyterian church, is found in *the general neglect of catechising the children of the church.* We believe that the baptized children of believers are members of the visible church and entitled to all its privileges. And certainly, the privilege of religious instruction is one of the greatest that the church can confer upon her youthful members. Experience teaches us, that impressions made in childhood either good or bad, are carried to the grave; and if we really and duly appreciate the system of truth we profess, we should early engraft it on the minds of our children, that it may grow with their growth and strengthen with their strength. This plan of instruction is the glory of the Scottish church, and constitutes the chief bulwark of her defence against the encroachments of error. The instances are very rare, where a man, who was properly educated as a catechumen of the church, throws off all fear of God and becomes an open opposer of religion. "Train up a child in the way he should go, and when he is old, he will not depart from it." But this ancient and admirable method of instruction seem generally abolished, and our baptized youth are growing up into manhood without any clear views of divine truth whatever, ready to embrace any set of opinions that may please the taste.

And here we must admit that blame indirectly attaches to the American Sunday School Union. Embracing as this institution does in its patrons, a variety of religious sects all differing more or less in their articles of faith; their publications to be popular must be *entirely neutral* in their character on all distinctive points of doctrine. Good as they are in their place, they are not sufficient of themselves to make those impressions on the minds of Presbyterian youth that we deem necessary to perpetuate Presbyterian doctrines. These publications circulate through every portion of the church, and in our Sabbath Schools have in a great measure ursurped the place of our short Catechism. Other religious sects instill into the minds of their youth their peculiar doctrines; should *we* care less about our interests? We believe that the children of the church should most carefully be instructed in the truth we deem most precious, so as to promote the interests of *true piety*. For what is piety or experimental religion, but a practical application of the truths of Christianity to the hearts and lives of men? All real religion springs from proper apprehensions of the Supreme Being and the relations we sustain to him and to each other. And a man may be fired with all the zeal, and preach with all the eloquence that burns upon the lip of the angel Gabriel, yet if his opinions concerning God and the plan of salvation be erroneous, he is as sounding brass and as tinkling cymbal. What will it avail the man who denies the imputed righteousness of Christ as the basis of a sinner's hope, that he split the very ears of the worldlings with his vehement calls to repentance, holiness and faith? Nothing and less than nothing. He is a deceived man.

This, then, is the reason why we contend so earnestly for the truth once delivered to the saints; because *true piety* and *morality* spring from that system, as naturally as the stream flows from the fountain. It might have been expected, therefore, that men who believe all sin to consist in voluntary acts, that imputed sin and imputed righteousness is imputed nonsense, that the vicarious atonement of Christ is a palpable absurdity: I say it might have been expected, that men who feared God so little, and were so ignorant of the scheme of redemption as to adopt such notions, should take an oath of fidelity to the doctrines of our church one day, and the next, promulgate sentiments entirely different. The neglect of this duty, then, on the part of ministers, of indoctrinating the youth of the church by catechetical instruction, has been one chief source of our declension from the faith of our fathers. It has been so long, and so generally neglected, that many nominally Presbyterian churches cannot now *distinguish* between Calvinism and Pelagianism. In some instances, the elders themselves, who should be a protection to the church against the errors of the ministry, are so entirely ignorant of our distinctive doctrines, as to be satisfied with almost any thing in the shape of a sermon. Hence, also, we see pulpits, where once the truth was preached in its purity, converted into stands for retailing old heresies in a new dress, and for vilifying the very doctrines to promulge which those pulpits were erected. Have we not, then, destroyed ourselves both by co-operations and consent?—*Presbyterian.*

The Gospel.—The Gospel makes just God a friend to unjust man, without being unjust either to himself or man. Sure it could be no other than the invention of a Deity, to find out a way how man, that had justly made himself unhappy, should, with a full satisfaction to exactest justice, be made again most happy.

LAST WORDS.

Precious in the sight of the Lord is the death of His saints.

THE VENERABLE BEBE.

In the eighth century a translation of the Gospel of St. John was completed in the Anglo-Saxon language, by the venerable Bebe, who is said to have been the ornament of the age and country in which he lived. Referring to the time of his education, he says, "From that period I have applied myself wholly to the study of the Holy Scriptures; and in the intervals of the observance of regular discipline, always found it sweet to be either learning, teaching or writing. From the time of my receiving the office of priest, to the fifty-ninth year of my age, I have been engaged in either briefly noting, from the works of the venerable fathers, some things on the Scriptures, or in adding some new comment to their sense and interpretation."

The circumstances of his death, as described by one of his pupils, are interesting. "Many nights he passed without sleep, yet rejoicing and giving thanks, unless when a little slumber intervened. When he awoke, he resumed his accustomed devotions, and, with expanded hands, never ceased returning thanks to God. In one of the anthems which he sung, the following words deeply affected him: 'O glorious King, Lord of hosts, who triumphing didst ascend above all the heavens, leave us not orphans; but send the promise of the Father, the Spirit of truth upon us, Alleluia.' When he came to the words 'leave us not,' he burst into tears, and wept much." "By turns," observes his pupil, "we read, and by turns we wept; indeed we always read in tears. In such solemn joy, we passed fifty days; but, during these days, besides the daily lectures which he gave, he endeavoured to compose two works, one of which was a translation of St. John's Gospel into English. It had been observed of him, that he never knew what it was to do nothing; and, after his breathing became still shorter, he dictated cheerfully, and sometimes said, 'Make haste, I know not how long, I shall hold out; my Maker may take me away very soon.' On one occasion, a pupil said unto him, 'Most dear master, there is yet one chapter wanting; do you think it troublesome to be asked any more questions?' He answered, 'It is no trouble; take your pen and write fast.' He continued to converse cheerfully; and whilst his friends wept, as he told them they would see him no more, they rejoiced to hear him say, 'It is now time for me to return to Him who made me. The time of my dissolution draws near. Yes, my soul desires to see Christ, my King, in his beauty.' The pupil before mentioned said to him, 'Dear master, one sentence is still wanting. He replied, 'Write quickly.' The young man soon added, 'It is finished!' He answered, 'Thou hast well said: all is now finished. Hold my head with thy hands: I shall delight to sit at the opposite side of the room, on the holy spot at which I have been accustomed to pray, and where, whilst sitting, I can invoke my Father.' Being placed on the floor of his little room, he sang, 'Glory be to the Father, and to the Son, and to the Holy Ghost,' and expired as he uttered the last words."

From the Presbyterian.

Domestic Medicine.—The castors on a dinner table are said, by a late London work, to be a kind of medicine chest containing drugs of great virtues. 1. Salt.—This is a decided cathartic in the dose of half an ounce. It is also a vermifuge in large doses. Criminals in Holland were formerly sentenced to live without salt, and became terribly afflicted with worms. 2. Vinegar.—This is refrigerant and diaphoretic, and, applied externally, is moderately stimulant. If an over-dose of salt has been taken, or if any other alkali it is a certain antidote. 3. Mustard.—Mustard emetic is said to be infallible in the cholera; a mustard poultice is equal to a blister plaster. 4. Olive Oil.—This, say the dispensaries, is "demulcent, relaxant and laxative." It is an antidote against acid poisons, and seems to be obnoxious to worms, killing them, it is supposed, by stopping some of their breathing holes. Besides, it relieves the pain occasioned by the application of pungent acid substances to the skin. 5. Pepper.—This relieves diarrhœa and the relaxed sore throat.—Peperin, the alkaloid extract from the pepper, has cured the ague in the hand of Dr. Mell and others.

Temper.—Good temper is like a sunny day: it sheds a brightness over every thing. It is the sweetener of toil, and the soother of disquietude. Every day brings its burthen. The husband goes forth in the morning to his professional studies; he cannot foresee what trial he may encounter—what failure of hopes, of friendships, or of prospects, may meet him, before he returns to his home; but if he can anticipate there the beaming and hopeful smile, and the soothing attention, he feels that his cross, whatever it might be, will be lightened, and that his domestic happiness is still secure. It is the interest, therefore, as well as the duty of a woman, to cultivate good temper, and to have ever ready some word or look of cheerfulness, of encouragement, or, at least, of sympathy. A really feeling heart will dictate the conduct which will be most acceptable—will teach the delicacy which *times* a kindness, as well as renders it, and forbears all officious attentions, while it ever evinces a readiness to oblige. It needs scarcely be said, that this temper is of more value than many more brilliant endowments—that it is among the first recommendations to a woman in every domestic relation, and that especially in that tie which, though the nearest on earth, is not one of kindred, it is assuredly the most effectual cement of affection. It is not, indeed, so much a means of attracting or exciting love, as it is of securing it. In fact, it is scarcely known, until familiarity draws aside the veil of social restraint, and the character, with its real faults and virtues, is unfolded in the privacy of home.—*Female Improvement.*

An enigma, said to have been written by Mr. Canning, which, for a length of time, baffled the skill of all England to solve:

"There is a word of plural number,
A foe to peace and human slumber,
Now any word you chance to take,
By adding s, you plural make;
But if you add an s to this,
How strange the metamorphosis:
Plural is plural then no more,
And sweet, what bitter was before."

Solution.—The word is *cares*, to which, by adding an *s*, you have *caress.*—*Ibid.*

How far is it to Church?—To judge from the reports of the Missionaries, this is a question seldom asked in New Zealand. "I have had sometimes," says one of them, "my house beset *before day-break*, by natives coming for instruction. They think nothing of coming the distance of *ten* miles, and some *twenty* miles." Another writes that parties frequently come *forty* miles. How strange it is that familiarity with blessings creates indifference to them. We are acquainted with one veteran Churchman, who walks eight miles on every Lord's day to attend divine worship. But there are very few who do not ask, "how far is it to Church?"—*Missionary.*